DOCUMENT RESUME

ED 155 089 SO 010 907

TITLE Peace Education in Catholic Schools. A Report on the NCEA Peace Studies Survey of Catholic High Schools and a Plan for Initiating and/or Developing a Peace Studies Program.

INSTITUTION National Catholic Educational Association, Washington, D.C.

PUB DATE Jul 76

NOTE 139p.

AVAILABLE FROM National Catholic Educational Association, One Dupont Circle, No. 350, Washington, D.C. 20036 ($3.50 paperbound)

EDRS PRICE MF-$0.83 HC-$7.35 Plus Postage.

DESCRIPTORS Administrator Attitudes; Beliefs; *Catholic High Schools; Conflict Resolution; *Curriculum Development; Educational Needs; *Educational Objectives; Educational Philosophy; Educational Practice; Educational Trends; Global Approach; *Guidelines; Human Dignity; Interdisciplinary Approach; National Surveys; *Peace; Program Design; Program Development; Questionnaires; School Surveys; Secondary Education; Surveys; Teacher Attitudes; *Values

ABSTRACT

The document provides background information and guidelines for establishing interdisciplinary peace education programs in Catholic secondary schools. Peace education programs designed by the National Catholic Educational Association (NCEA) are intended to help students perceive an ideal world where all people will live in harmony and cooperation. In these programs, students examine existing tensions and political complexities of modern society. The manual is presented in three major parts. Part I describes the NCEA peace studies program, which is based upon commitment to sound educational programming, appreciation of individual dignity, and an understanding of Catholic social teachings. Part II discusses surveys undertaken nationally and among West Coast Catholic schools in 1975 to assess peace education programs and identify curriculum needs. Findings from surveys of 442 national and 62 West Coast Catholic school administrators indicate a notable increase in programming for peace studies in Catholic high schools since a 1973 survey. Problems were expressed by administrators. Most often they had difficulty relating curriculum content to objectives such as respect for human dignity, global awareness, and alternatives to violence. Part III provides suggestions for planning a peace studies program. Information is given on setting goals, relating goals to school philosophy, identifying resources, evaluating peace studies programs, understanding community opposition, and developing curriculum. An appendix concludes the document. (Author/DB)

ED155089

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Sr. Veronica Grover

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

PEACE EDUCATION IN CATHOLIC SCHOOLS

A Report on the NCEA Peace Studies Survey of Catholic High Schools

and

A Plan for Initiating and/or Developing a Peace Studies Program

SP 010 907

Cover design by George Macdonald

A Publication of the
Secondary Department, NCEA

July, 1976

Cost: $3.50 per copy

Introduction

In January, 1973, a survey was conducted by our Secondary School Department regarding peace studies programs in our Catholic high schools. This study is a follow-up to that initial effort.

Generally, there has been a notable increase in programming for peace studies in our Catholic high schools. And, this is encouraging. We now have consultants in the field who are assisting schools and school systems to develop significant programs in peace education. The impact of the work of these consultants is reflected in this survey.

I am particularly grateful to Sister Helen Garvey, SNJM, Peace Studies Consultant for NCEA on the West Coast, for this publication. She has pulled together and analyzed the data from the responding schools on the West Coast in a way which reflects the philosophy of our peace studies effort. Assisting her now is Sister Loretta Carey, RDC, who will serve as Consultant for Peace Studies on the East Coast.

Basically, we have worked since the beginning to promote a multi-disciplinary and inter-disciplinary approach to peace studies, and the gathering of survey data from administrators, religion teachers, social studies departments, English, science teachers and student activities coordinators reflects this philosophy.

Hopefully, this manual will be useful to high school administrators and teachers in developing programs for their own schools. We are grateful to the many respondents who took time out from busy schedules to answer our questionnaires.

Brother John D. Olsen, C.F.X.
Executive Director
Secondary School Department
NCEA

TABLE OF CONTENTS

	Page
THE NCEA PEACE STUDIES PROGRAM	1
THE 1975 SURVEYS	10
National Survey	13
West Coast Survey	22
Religion Department	26
Science Department	37
English Department	44
Social Studies Department	53
Student Activities	63
Administration Survey	69
PLANNING A PEACE STUDIES PROGRAM	73
Part A: Locating the School/Charting the Course	76
Part B: Understanding Attitudes/Answering Objections	86
Part C: Building a Foundation/Writing Guidelines	92
Part D: Developing Curriculum/Moving Into the Classroom	102
APPENDIX 1: The Peace Studies Questionnaires	107
APPENDIX 2: West Coast Survey: Schools That Responded	119
APPENDIX 3: NCEA Peace Studies Program - West Coast Advisory Group	122
APPENDIX 4: Can the NCEA Peace Studies Program Help You?	124
APPENDIX 5: Immaculate High School at Cathedral	125

THE NCEA PEACE STUDIES PROGRAM

In an essay written shortly after World War II, Albert Camus observed:

> For, what strikes me, in the midst of polemics, threats and outbursts of violence, is the fundamental good will of everyone. From Right to Left, every one, with the exception of a few swindlers, believes that his particular truth is the one to make men happy. And yet the combination of all these good intentions has produced the present infernal world, where men are killed, threatened and deported, where war is prepared, where one cannot speak freely without being insulted or betrayed.[1]

The Peace Studies Program of the National Catholic Educational Association focuses not simply on a vision of a world where all peoples will live in harmony and cooperation but on the present one - a world of tensions and misunderstandings, of competing concepts of what is just and right, of ignorance and human error, of cultural, economic and political complexity. The Program seeks to help Catholic educators develop practical programs that will enable the school to "deepen its students' concern for and skill in peacemaking and the achievement of justice."[2]

Partly as the result of a 1973 survey, Peace Studies: A Report on Catholic High Schools, which concluded that "these schools were no more active than their public school counterparts in this vital area of education,"[3] NCEA, with the help of the World Without War Council, recruited and trained personnel for a Peace Studies Program. The Program, launched in 1974,

---

[1] Neither Victims Nor Executioners. Berkeley: World Without War Publications, 1972, p. 25.

[2] National Conference of Catholic Bishops. To Teach As Jesus Did, Washington, D.C.: USCC, 1973, paragraph 109.

[3] Secondary School Department, NCEA. Peace Studies: A Report on Catholic High Schools, Washington, D.C.: The Department, 1973, p. 1.

focused initially on secondary schools but now includes work with elementary schools. Peace Studies Consultants on the West Coast and in the Midwest have been developing regional programs designed to service schools and school offices in their areas. This year the Peace Studies Program has extended services to the East Coast.

In the Fall of 1975, NCEA conducted two surveys: the national survey was directed to administrators of all NCEA member high schools; the West Coast survey was an in-depth study of secondary schools in California, Oregon and Washington State. This West Coast survey consisted of six questionnaires (administration, social studies, religion, science, English and student activities). The surveys are not a comprehensive examination of all justice and peace studies. They concentrate on problems of international conflict, global justice and world peace. They ask: In what ways are Catholic high schools preparing students to participate in building a more just and peaceful world both as citizens and members of the Catholic community? The results of the surveys will be used to plan and develop programs which fit the specific needs of schools.

Traditionally, Catholic schools have demonstrated a commitment to peace, most often stressing the personal dimensions of peace: peace understood as oneness with God, self and others - first, the inner peace that comes from a right relationship between the individual and God and then peace as harmony, with love and understanding replacing selfishness and greed in human relationships. But the U.S. bishops in To Teach As Jesus Did confronted Catholic educators with the obligation to expand their work to include political definitions: peace as harmony that results from greater justice in society and peace as order which comes when conflicts between nations and peoples are resolved nonviolently through agreed-upon governmental processes.

Curiously, it is the simplest definition of peace - peace as the antonym of war - which is the most neglected area of the curriculum in many Catholic schools. The lack of balance in Catholic school teaching about peace poses a problem because students who learn the lessons of peace only in the personal dimension will often become confused and disillusioned when they encounter problems of political life. Teaching about war and peace is a most difficult endeavor. Catholic school curricula, in addition to dealing with the complex questions of the war/peace field (competing ideologies, propaganda, world-wide impact of many problems), must also include the dimension of religious values and moral responsibility.

The NCEA Peace Studies Program's primary purpose is to help schools prepare their students for a responsible citizenship in their own nation and in a nascent world community - a role that requires gathering data and applying analytical skills and standards of values to problems of conflict and constructive global systems change. This task necessitates a three-fold foundation: a commitment to sound educational programming; an appreciation for the dignity and worth of the individual as participant in the communities (local, national, global) in which each lives; and an understanding of Gospel values as these are articulated in Catholic social teachings.

Sound Educational Programming

The Peace Studies Program brings to the schools a perspective on global problems that recognizes the complex factors involved in world peace and global justice. It rejects simplistic single-cause or single-solution approaches to world problems. Important in the Program's approach is the distinction between conflict (which is inevitable) and war (which is not) and the emphasis on alternatives to war and violence in the resolution of international conflicts.

Seeking to wed Catholic educational philosophy to practical programming, the Program's efforts are designed to assist schools and school offices:

1. by articulating and examining the fundamental principles and assumptions on which their peace studies program is to be based;

2. by providing a sound educational context for dealing with controversial issues - an approach which attempts to explore and analyze a whole range of possible solutions to problems rather than dealing with them in a propagandistic way;

3. by teaching students the importance of approaching specific issues in the context of an overall framework of thought which relates those issues to broader goals, purposes and values;

4. by developing school programs that integrate efforts within departments and facilitate dialogue between disciplines;

5. by involving parents in the peace studies planning process rather than designing programs that separate school and home.

Knowledge, analytical skills and understanding, as well as religious values, are the hallmark of a sound approach to peace studies in the Catholic school. While offering help to educators, the Peace Studies Program challenges them to high educational standards in their responsibility to peace education.

Political Understandings

The NCEA Peace Studies Program's approach does not pretend to be politically "value free" but seeks to relate fundamental political values (such as the dignity and worth of the individual, individual responsibility, the common good, and a sense of community within and across national boundaries) to concerns of global justice and world peace.

Catholic Social Teaching

For the peace-concerned Christian, there is a wealth of wisdom and insight contained in the teachings of the Church. The idea of peace as the

harmony which results from a just society is emphasized in The Development of Peoples and Justice in the World. The idea of peace as the order which comes when conflicts between nations and peoples are resolved nonviolently through agreed-upon political processes is set forth in Pacem in Terris and The Church in the Modern World (Chapter V). Catholic social teaching, applying Gospel values to the human situation, provides a solid foundation for peace education in the schools. The Church speaks out of a centuries'-old tradition of respect for human dignity and rights and possesses a wealth of clearly articulated principles for human interaction.

Today, in many Catholic schools, the first definition - peace as the "fruition of justice" - is incorporated into the school's education to justice program and in its endeavors to provide a climate of cooperation and harmony in the school community. Less attention is given to the second - peace as the "tranquillity of order." Yet tensions can and do exist between work for justice and efforts to build peace. For it is often the case that the peoples and groups seeking to achieve justice have competing concepts of what is just. (For example, the Middle East and Northern Ireland.) Conflict ensues. Without a commitment to nonviolent social change and to building institutions capable of settling disputes between nations and peoples non-violently, it is not uncommon that violence on a massive scale results. The Peace Studies Program recognizes that work for justice can produce war and that maintaining order in society without concern for human dignity and rights leads to oppressive and unjust societies.

The NCEA Peace Studies Program believes that Catholic school programs find strength in Catholic social teachings (which define peace as both the "fruition of justice" and the "tranquillity of order"), the Church's traditional respect for human dignity, and its transnational perspective.

Teaching Gospel values and inspiring religious motivation are part of the unique contribution that Catholic education can make to efforts for global justice and world peace.

Goals

Built on these educational understandings, political values and religious principles, the Peace Studies Program seeks to develop a "Christian concern for skill in peacemaking." The Program endeavors:

1. to encourage Catholic educators and parents to place peace studies as a legitimate concern in their school programs.

2. to enable Catholic schools to accept responsibility for developing programs which promote a better understanding of what is needed for building peace in our world community.

3. to clarify key elements in a sound approach to peace education in a global perspective.

4. to assist schools (or school systems) in determining the religious, educational and political foundations on which to build their peace studies program.

5. to provide resources and training needed by teachers and administrators to carry out their responsibility of developing skill in peacemaking.

Assumptions and Understandings

In implementing these goals, the Peace Studies Program operates on the following assumptions and understandings about Catholic education and peace studies programs:

1. Catholic education is rooted in a specific set of values and finds its raison d'etre in providing an education based on these values.

2. The role of the Church and hence of its educational systems is to defend and promote the dignity and fundamental rights of the human person while seeking the common good. The Church must in no way be confused with the political community, nor bound to any political system. (The Church in the Modern World, 76)

3. Because discussions of war and peace in the Church's teachings include pacifism, the just war (its present dilemma - nuclear war), and the holy war (wars of liberation today), it is important to examine the substance and contradictions in these various traditions. The common teaching, underlying all of them, is the dignity and value of human life and the Christian's obligation to work to end war.

4. A global perspective in education is not only an important but is a necessary ingredient in quality education.

5. Peace education is the responsibility of the total school community. Leadership from school administrators and diocesan school officials is important.

6. A peace studies program should unify rather than divide the school community.

8. Well trained educators, who can clearly articulate the political, educational and religious understandings of their peace studies program, are essential.

9. Special peace studies classes can be a significant contribution but these should not replace a concern for peace in all areas of the curriculum.

The Peace Studies Program's perspective on human interaction in community recognizes that:

1. Conflict and struggle are part of the human experience but war is a particular form of conflict resolution for which nonviolent alternatives are necessary, understandable, and achievable.

2. Conflicts can be inter- or intra-personal, inter- or intra-group, and inter- or intra-national. On each of these levels nonviolent resolution requires specific information and processes.

3. Working to inculcate a firm resolution to labor for justice and peace based on the value and dignity of the person and respect for human rights differs from propagandistic efforts to resist a governmental system.

4. Work for justice that ignores peace is a danger to society as are efforts for peace which do not promote a more just society.

5. America, though it falls short of its own expressed ideals, is a functioning democracy in which what the individual believes and does has an impact.

6. Ending war requires changes in America's use of power along with changes in the use of power by other nations, peoples, and groups.

7. America in its history, its resources, its political and religious traditions, has the potential for effective leadership in progress toward world peace and global justice.

Services

The work of the NCEA Peace Studies Program is to infuse peace concerns broadly through out the institutional structures and functions of Catholic schools. Regional programs, under the supervision of the Executive Director of NCEA's Secondary School Department, offer:

- in-service opportunities for school faculties
- consultative services in school planning
- workshops for teachers
- help with resources and materials
- summer internships for teachers
- current information through a monthly newsletter
- guidance for building an educationally sound peace studies program

The Peace Studies Program is one way that the National Catholic Educational Association helps schools and school officials fulfill one of the two criteria for judging the success of Catholic education put forth in To Teach As Jesus Did:

> The success of the Church's educational mission will also be judged by how well it helps the Catholic community to see the dignity of human life with the vision of Jesus and involve itself in the search for solutions for the pressing problems of society. Christians are obliged to seek justice and peace in the world.[1]

Such a task requires a realistic view of the world and the human situation. It calls for a commitment to sound educational standards, to fundamental political beliefs about the dignity and worth of every person and the communities into which mankind has divided itself, and to moral responsibility and religious values. By helping Catholic educators develop practical peace studies programs in their schools, the NCEA works toward fulfilling one of its primary objectives - assuring that Catholic schools are truly "different where it counts."

---

[1] National Conference of Catholic Bishops: To Teach As Jesus Did, Washington, D.C.: USCC, 1973, paragraph 10.

THE 1975 SURVEYS

The National Catholic Educational Association conducted two surveys of Catholic high schools in the Fall of 1975. The first, a national survey, was directed to administrators of all NCEA member schools. The second, consisting of six questionnaires (administration, social studies, science, religion, English and student activities) was sent to West Coast member schools and those schools which had responded in 1973 saying they had a peace studies program. The surveys were an effort to update and complement the peace studies survey of 1973[1] and identify curriculum needs in approaches to global justice and international peace.

The 1973 survey had reported, " . . . few high schools throughout the United States presently include in their curriculum any form of study which is designed to make 'peace' a positive value word for their students."[2] It then concluded, "Catholic high schools which are always proud of their contribution to values centered education are no more active than their public school counterparts in this vital area of education."[3]

---

[1] Secondary School Department, NCEA. Peace Studies: A Report on Catholic High Schools, Washington, D.C.: The Department, 1973.

[2] Ibid., p. 1.

[3] Ibid.

Such a negative analysis gave rise to a number of questions:

1. How can the NCEA provide effective educational leadership and services to help schools make "peace" a positive value word for their students? For, as Father Michael O'Neill says:

> The only way to educate students for peace is to do precisely that, consciously and directly and wholeheartedly. We need educators and schools willing to make peace the central thrust of their work. We need Christian schools for peace.[1]

2. What are the elements of a program that would "consciously and directly and wholeheartedly" incorporate peace concerns into the schools?

3. Is there a "peace readiness" in the schools, i.e., what elements already present in the schools support and encourage the initiation and/or development of the peace component in the school curriculum?

The surveys were developed by the West Coast NCEA Peace Studies Program. The NCEA initiated this regional program in 1974 to provide leadership and services to schools and diocesan offices. The Peace Studies Program has identified and defined what NCEA considers key elements in an educational approach to peace studies. The goals, understandings and assumptions of the Peace Studies Program provide the framework within which the 1975 surveys were designed. They ask not only about peace studies classes and programs, but also about peace readiness and plans in process. Both surveys reflect NCEA's preference for an integrated approach where concerns of peace are "consciously and directly and wholeheartedly" part of day-to-day school life.

---

[1] Michael O'Neill, "Countercultural Schools," America, April 1, 1972 in Peace Studies: A Report on Catholic High Schools, p. 7.

Neither the national nor the West Coast survey pretends to be comprehensive, i.e., addressing peace and justice in all their meanings. The surveys deliberately concentrate on the nonviolent conflict resolution between nations and peoples and constructive global change. Sensitivity to the need for education to justice within the local and national communities is now widespread in Catholic schools. Workshops, textbooks and in-service training opportunities are readily available to teachers and schools. It is hoped that the peace studies surveys will be a positive step toward incorporating an educationally sound approach to global justice and international peace into Catholic high school curricula.

National Survey

A survey sent to administrators contained the following questions:

1. On a scale of one to five rate your school's commitment to peace education.

   a. as a school community
      student activities, religion department, English department, science department and social studies department

2. Does the school have a global justice/peace studies class(es)?

3. Which of the following elements are explicitly included in your school's philosophy/statement of purpose?

4. Which of the following steps have been taken by your school?

5. Does the diocesan school office offer assistance in peace education by providing: resources and materials for teachers? in-service opportunities for teachers? services of professional peace consultants?

Regarding question 1(a), as a school community, of the 442 questionnaires returned, 350 or about 79 percent rate their commitment as three or more, indicating interest or specific plans in peace education. (See Table I.)

TABLE I: SCHOOL'S COMMITMENT TO PEACE EDUCATION AS A SCHOOL COMMUNITY

	Five - Four		Three		Two - One - Zero	
	N	%	N	%	N	%
As a school community	141	31.9	209	47	92	21

Table II, relating to question 1(b), indicates that 84 percent of the religion departments have a commitment to peace education. These responses show that there is high interest, with 56.3 percent indicating specific peace education plans with definite goals. The order in which all groups

reported was a demonstration of their degree of priority.

TABLE II: DEPARTMENTS' COMMITMENT TO PEACE EDUCATION

Department	Five - Four		Three		Two - One - Zero	
	N	%	N	%	N	%
Religion	249	56.3	124	28.1	79	17.9
Social Studies	169	38.2	148	33.5	129	29.2
Student Activities	72	16.3	149	33.7	219	49.5
English	69	15.6	140	31.7	235	53.2
Science	46	10.4	108	24.4	285	64.5

It would seem that programming is concentrated in the religion or social studies department at the present time. The number of schools having justice and peace classes as pointed out in Table III(a) was 144. This is more than a two-fold increase over the 68 reported in 1973. Seventy-one percent of these programs are elective.

TABLE III(a): SCHOOLS HAVING A GLOBAL JUSTICE/PEACE STUDIES CLASS(ES)

	N	%
Elective	102	71
Required	42	29
Total	144	100

Table III(b) provides a breakdown by state of the current status of peace studies courses. Elective and required courses are noted as reported in the survey. At the present time, most of the courses offered are elective.

TABLE III(b): CURRENT STATUS OF PEACE STUDIES COURSES BY STATE

State	Elective	Required
Alabama	1	-
California	9	3
Colorado	2	-
Connecticut	2	2
Delaware	-	1
Florida	2	-
Georgia	1	
Hawaii	-	1
Illinois	9	1
Iowa	5	2
Kansas	1	-
Kentucky	2	1
Louisiana	1	2
Maryland	5	1
Massachusetts	7	2
Michigan	2	4
Minnesota	3	-
Missouri	5	5
Nebraska	3	1
Nevada	1	-
New Jersey	7	4
New York	14	-
North Carolina	-	1
Ohio	6	-
Oregon	1	0
Pennsylvania	3	6
Rhode Island	1	-
Texas	-	2
Virginia	-	1
Washington	1	1
Wisconsin	8	
Total	102	42

Total number of schools which have peace studies courses is 144

As can be seen in Table III(c), the overall commitment of peace studies programs in the United States has shown a sharp increase since the first survey was taken in 1973. While this increase varies dramatically from state to state, the overall increase of peace studies programs from 68 in 1973 to 143 in 1975 represents a rather dramatic change.

The data on interest also shows a remarkable increase. The total number of schools responding to the survey also represents a dynamic change.

TABLE III(c): OVERALL COMMITMENT TO PEACE STUDIES ACROSS THE UNITED STATES

	With Programs		No Program But Interested		No Program & Low Interest		Total Reporting				Total	
TOTALS	68	143	53	188	172	101	293		433		1,829	1,679
States	Jan. '73 N	Oct. '75 N	Jan. '73 N	Oct. '75 N	Jan. '73 N	Oct. '75 N	Jan. '73 N	%	Oct. '75 N	%	Jan. '73 N	Oct. '75 N
Alabama	0	1	0	0	0	1	0	0	2	40	6	5
Alaska	0	0	0	1	0	0	0	0	1	50	2	2
Arizona	0	0	4	3	1	0	5	42	3	50	12	6
California	9	13	2	15	7	14	18	13	42	32	138	132
Colorado	1	2	3	-	1	-	5	31	2	15	16	13
Connecticut	2	4	3	0	3	5	8	18	9	79	45	43
Delaware	0	1	0	2	1	1	1	13	4	50	8	8
District of Columbia	1	-	0	5	1	0	2	12	5	36	17	14
Florida	0	2	1	5	5	0	6	16	7	22	32	32
Georgia	1	2	0	1	1	0	2	22	3	27	9	8
Hawaii	0	1	0	0	0	0	0	0	1	13	8	8
Idaho	0	0	0	0	0	0	0	0	0	0	1	1
Illinois	3	10	2	17	15	8	20	17	35	31	131	114
Indiana	1	0	1	6	6	2	8	24	8	25	33	32
Iowa	1	7	1	3	2	2	4	11	12	38	37	32
Kansas	0	1	0	0	3	0	3	1	1	5	19	18
Kentucky	0	3	1	7	3	1	4	12	13	48	34	32
Louisiana	2	3	0	9	15	4	17	27	16	26	64	61
Maine	0	0	0	1	1	0	1	20	1	25	5	4
Maryland	0	6	3	6	5	3	8	21	15	38	38	39
Massachusetts	2	9	4	9	10	1	16	16	19	23	97	82
Michigan	4	6	2	6	5	5	11	14	17	24	81	72
Minnesota	2	3	1	2	1	0	3	8.6	5	19	35	27
Mississippi	2	0	1	3	2	1	5	38	4	33	13	12
Missouri	2	10	1	3	4	2	7	13	15	31	55	49
Montana	0	0	0	0	1	0	1	10	0	0	11	7

TABLE III(c): OVERALL COMMITMENT TO PEACE STUDIES ACROSS THE UNITED STATES (cont.)

States	With Programs		No Program But Interested		No Program & Low Interest		Total Reporting				Total	
	Jan. '73	Oct. '75	Jan. '73	Oct. '75	Jan. '73	Oct. '75	Jan. '73		Oct. '75		Jan. '73	Oct. '75
	N	N	N	N	N	N	N	%	N	%	N	N
Nebraska	3	4	3	7	5	0	11	28	11	31	38	36
Nevada	0	1	0	0	0	0	0	0	1	50	3	3
New Hampshire	0	0	0	1	1	0	1	14	1	16	7	6
New Jersey	5	11	2	11	4	6	11	11	28	29	99	98
New Mexico	0	0	0	0	0	0	0	0	5	100	5	5
New York	10	14	8	17	22	14	40	14	45	19	271	235
North Carolina	0	1	0	0	1	0	1	33	1	33	3	3
North Dakota	0	0	0	1	0	0	0	0	1	13	8	8
Ohio	2	6	1	11	14	6	17	14	23	23	103	98
Oklahoma	0	0	0	2	0	0	0	0	2	33	6	6
Oregon	0	1	0	2	0	0	-	-	3	27	3	8
Pennsylvania	8	9	4	11	16	7	28	11	27	2	152	135
Puerto Rico	0	0	0	2	3	0	3	3	2	11	10	17
Rhode Island	0	0	0	0	0	1	0	0	1	7	15	14
South Carolina	0	0	0	0	0	0	-	-	0	0	-	4
South Dakota	0	0	1	2	0	0	1	11	2	33	9	6
Tennessee	0	0	0	0	1	3	1	10	3	33	10	10
Texas	1	2	2	5	4	5	7	12	12	24	59	49
Utah	0	0	0	0	0	0	1	50	0	0	2	2
Vermont	0	0	0	0	0	0	0	0	0	0	4	3
Virginia	0	1	0	3	1	3	1	6	6	40	15	15
Washington	1	1	0	0	2	1	3	17	2	26	18	13
West Virginia	0	0	0	2	0	1	0	0	3	30	11	10
Wisconsin	5	8	2	7	4	4	11	26	19	50	43	38
Wyoming	0	0	0	0	1	0	1	100	0	0	1	1

The elements explicitly included in the statement of purpose/ philosophy of the schools reporting are noted in Table IV. The dignity and human rights of the individual are included in more than 96 percent of the schools, while concern for non-violent resolution and the development of the peaceful person were contained in less than 30 percent of the schools reported in Table IV.

TABLE IV: ELEMENTS EXPLICITLY INCLUDED IN SCHOOL'S PHILOSOPHY/PURPOSE STATEMENT

		N	%
A.	School is located within a world community perspective	266	60.1
B.	Responsibility of the school, as part of the Catholic Church, to educate for greater justice and world peace	285	64.5
C.	Dignity and human rights of the individual	426	96.3
D.	Responsibility to the civic community and respect for law	286	64.7
E.	Gospel values supporting world justice and international peace	272	61.5
F.	Responsibility of individual Christian to work for justice and peace	241	54.5
G.	Concern for non-violent conflict resolution in the school, local and national communities	131	29.6
H.	Appreciation of cultural and ethnic differences	298	67.4
I.	Development of the peaceful person who will seek alternatives to violence	130	29.4
J.	Development of harmony within the Christian community	359	81.2

Table V notes the steps being taken by the schools. Thirty-five percent of the schools have a faculty member or committee responsible for developing or coordinating such a program. Only 24 percent of the schools provide in-service opportunities for teachers.

TABLE V: STEPS TAKEN BY SCHOOLS

		N	%
A.	In order to help students learn to live in our emerging world community, a school committee has developed a plan for education in world justice and international peace.	76	17.2
B.	A faculty member, or a committee, is responsible for developing and coordinating the program for the school.	153	34.6
C.	The program is based on written agreed-upon guidelines	49	11.1
D.	Guidelines were drawn up by a committee made up of representatives from: faculty; faculty, students, diocesan school office; faculty, diocesan school office, religious community	75	17.0
E.	A professional peace consultant (or organization) helps plan the program.	36	8.1
F.	This school provided for in-service opportunities for teachers to develop their competency in political, ethical, and educational questions related to world justice and international peace.	106	24.0
G.	The school has (is developing) a world justice and peace resource center (or unit within the library or resource center).	73	16.5

Table VI notes provisions made on a diocesan level. It is noted that 63 percent of the schools reporting indicated that there were resources or materials for teachers. Less than 60 percent had in-service opportunities and a smaller percentage (23.8) provided services of professional consultants.

TABLE VI: ASSISTANCE BY DIOCESAN SCHOOL OFFICE

	N	%
Resources and materials for teachers	279	63.1
In-service opportunities for teachers	196	44.3
Services of professional peace consultants	105	23.8

West Coast Survey

No contemporary school fulfills its responsibilities to its students without incorporating into its curriculum the facts and consequences of global interdependence. In addition to traditional international questions, citizens of tomorrow will have to deal on a global scale with resource development, regulation of economic enterprise, health, the environment, law and order, human needs. Expanding areas of conflict and competition and the increasing need for cooperation call for a serious commitment to peace studies set in the framework of a global perspective.

No Catholic school fulfills its responsibilities to its students unless, in addition to this educational imperative, it assists students in coming to an understanding of the social teachings of the Church and nurtures a commitment to the human family based on religious values.

> But the Christian community should not be concerned only for itself. . . . In today's world this requires that the Christian community be involved in seeking solutions to a host of complex problems, such as wares, poverty, racism, and environmental pollution, which undermine community within and among nations. Christians render such service by prayer and worship and also by direct participation in the cause of social reform.[1]

The West Coast peace studies survey asks the question: In what ways are Catholic high schools preparing students to participate in building a more just and peaceful world both as citizens and as members of the Catholic community?

---

[1]National Conference of Catholic Bishops. To Teach As Jesus Did, Washington, D.C.: USCC, 1973, paragraph 29.

Because information, understandings, and values related to global justice and international peace are found in many areas of the curriculum, survey questionnaires were sent to religion, social studies, English, science and student activities departments, as well as to administrators. This last questionnaire is the same as the national survey. Out of 126 schools that received the West Coast survey, 62 responded. Not all of the schools, however, returned all six questionnaires.

The West Coast survey is NCEA's first regional attempt to assay specific peace studies needs in Catholic high schools. R. Buckminster Fuller has said, "Experiment is always valuable. You can't learn less." The survey was designed and sent to the schools in an experimental spirit. As in many such projects, two kinds of information resulted: (a) data that gives a general picture of present practices and needs; and (b) data that reveals weaknesses in the survey instrument itself, and therefore in NCEA's present conception of the peace studies field. We ask for your help in improving those concepts and solicit your comments on the survey results.

What did we learn about present school practices and needs?

1. There is certainly an openness to teaching about problems of global concern. Most teachers would agree that integrating peace studies content into the school curriculum, rather than simply adding a peace class, is a more effective educational strategy. It is also a very difficult task. Survey data shows that peace studies efforts in most schools are the work of individual teachers or departments. Even a casual perusal of the answers to the questionnaires indicates that we are only at the beginnings of developing effective peace studies programs in Catholic high schools.

2. Administrators consistently rated their religion department as high or higher than other departments. It is encouraging to see such interest and concern. Teachers are often engaged in "raising social awareness" but data from the questionnaires seem to indicate that these efforts may lack depth. Responses show that the body of teachings found in Church documents is not adequately brought to bear on these questions. In addition, students need information and understandings from other disciplines in the curriculum before they can realistically deal with value questions on specific issues.

3. There is a striking disparity between the heightened concern to teach values, global awareness, justice on the one hand, and the low level of response to the problem of how constructive change can be achieved.

4. Both two and three (above) show that we must learn to link studies designed to heighten awareness of social problems to the skills involved in analyzing and judging proposals for action to resolve them.

5. Responses to the questionnaires also indicate that Catholic high schools need assistance in expanding their curricula to include a global perspective. This is most apparent in the English and science responses.

6. Our Catholic high schools seem to have very rich and well rounded statements of philosophy. But many schools do not have a direct - at least clearly articulated - link between philosophy and peace studies curriculum. Sixty-eight percent of the West Coast schools locate their school within a world community perspective in their philosophies, but only twenty-one percent have developed a plan for education for world justice and international peace. Fewer still have written guidelines which give direction for peace studies programs based on the assumptions and understandings consistent with school philosophy.

What did the NCEA Peace Studies Program learn about its own approach and practices?

1. We cannot assume a common understanding of key concepts. For example, in the survey's terms, peace means non-violent conflict resolution through agreed-upon processes. Some participants clearly defined peace as harmony and lack of conflict and their answers reflected this.

2. We asked some questions that were too general (i.e., question two on the English survey), and some were too specific (i.e., in a few instructional objectives we used words as "list," "debate," and "show where."

3. You will note that responses to one question from each of three questionnaires (social studies, science and religion) are not reported. The question asked if the department had cooperative projects with other departments. In a number of instances, responses from departments within the same school did not agree. It was impossible to tabulate these answers with any degree of accuracy. We consider this information a real loss because one of the key thrusts of the Peace Studies Program is an approach to international problems from a multi-disciplinary perspective.

4. The social studies questionnaire concentrated on international political questions and gave little attention to other disciplines within the social studies department. Perhaps this was a felix culpa because we found that schools need help in dealing with problems that demand international cooperation and agreement. Study of the need for international world authority and the dangers of such an authority are not part of many social studies programs. Had we not asked as many questions in this area, we should not have such a clear picture of a definite lacuna in social studies curricula.

The five departmental questionnaires (religion, science, English, social studies and student activities) of the West Coast survey will be treated separately using the following sequence: the data, assumptions of the questionnaire, questionnaire focus, administrators' rating of the department, comments on the data, comments from participants, and a response sheet. The administration section will contain the assumptions of the questionnaire, comments relating some of its data to responses from other questionnaires, and a response sheet.

Religion Department

51 questionnaires were returned.

Directions for question one: On a scale of 1 to 5, please indicate how familiar religion teachers on your staff are with the following documents:

1 - little or no familiarity to
5 - very knowledgeable

(Both percentage and number of corresponding responses are given below.)

	How religion departments rated themselves -		
	5 - 4	3	2 - 1 - 0
To Teach As Jesus Did	74% (38)	14% (7)	12% (6)
The Church in the Modern World	51% (26)	37% (19)	12% (6)
Pacem in Terris	43% (22)	43% (22)	14% (7)
Justice in the World	35% (18)	26% (13)	39% (20)
Mater et Magistra	29% (15)	51% (26)	20% (10)
Progress of Peoples	22% (11)	31% (16)	47% (24)
Call to Action	8% (4)	39% (39)	53% (27)

Note: Documents are listed according to responses rather than how they appeared on the questionnaire.

Directions for question two: On a scale of 1 to 5, please indicate the degree to which the following student goals are part of your religion classes:

1 - tangentially mentioned in class to
5 - specific instructional objectives cover the subject

Ratings			Objectives (letters refer to sequence used on the questionnaire)
5 - 4	3	2 - 1 - 0	The students --
63% (32)	27% (15)	8% (4)	list the basic human rights that belong to every person (A)
61% (31)	18% (9)	21% (11)	analyze solutions to problems of justice and peace within the framework of human dignity and rights (D)
59% (30)	31% (16)	10% (5)	recognize that many societal problems arise because of rights in conflict with each other (C)
58% (30)	25% (13)	16% (8)	acknowledge the legitimacy of government and laws but at the same time accept responsibility for conscientious judgment of specific laws (N)
55% (28)	33% (17)	12% (6)	discuss the various ways that justice is experienced in the human community as in the recognition of human dignity and rights in an equitable distribution of the earth's resources, in relationships between individuals and peoples, and in laws and systems of law (M)
53% (27)	31% (16)	16% (8)	show where these rights (human rights) are taught in Scripture and the social doctrine of the Church (B)
45% (23)	37% (19)	18% (9)	discuss the various ways that peace is experienced in the human community as inner tranquillity, as harmony and cooperation in society and as order in civic communities (E)
45% (23)	31% (16)	24% (12)	define the role of the Church in politics as value giver and as active participant in working for a better society but not as ruler in the secular order (F)

Ratings 5 - 4	3	2 - 1 - 0	The students --
45% (23)	29% (15)	26% (13)	judge if it is ever morally permissible for a person to support and take part in wars and violent revolutions. Judgment should be made rationally and based on clearly articulated values (K)
41% (21)	35% (18)	24% (12)	recognize the Christian responsibility to work to end war and promote justice among peoples no matter whether one takes a just war, a holy war or a pacifist position (L)
39% (20)	30% (15)	31% (16)	examine the various ways in which nonviolence has been taught and experienced in human society and the political and ethical supports for non-violent conflict resolution (J)
37% (19)	30% (15)	33% (17)	explain the traditional Catholic positions on war, i.e., the just war, the holy war, and pacifism (H)
35% (18)	25% (13)	39% (20)	debate the limits of legitimate defense using humanistic principles, Catholic social teachings and Gospel values in supporting their positions (I)
25% (13)	25% (13)	50% (25)	state the attitudes toward war and peace as found in Pacem in Terris, The Church in the Modern World, and The Progress of Peoples (G)

Question three: Please check if liturgical or para-liturgical experiences are designed or planned to help students.

Question	#	%
A	50	98
B	49	96
C	39	76
D	39	76

Directions for question four: Where you have had a cooperative, inter-departmental project related to a concern listed below, indicate which departments shared in the project:

	Social Studies	English	Other
conscience and war	In a number of instances, responses from other departments in the same school (science and religion had similar questions) did not agree. It was impossible to tabulate this data with any degree of accuracy.		
nonviolence			
world hunger			
population			
world resource scarcity			
biological warfare			
military power and weapons			
others			

Directions for question five: Do you have a peace studies class as part of your religion curriculum? Yes - 10 schools
19%

The Religion Questionnaire

The documents of the Church offer an approach to global issues and human problems based on scriptural knowledge and theological reflection. The Church's social teachings are not static but develop in accord with mankind's increased understanding of the world, social organization, and the needs of the individual. Students in Catholic schools have a right to tap this wealth of wisdom and understanding. Human values and good will do not constitute adequate curriculum content for the religion department's peace studies program.

The religion questionnaire focused on: (a) the religion teacher's knowledge of Church teaching; and (b) specific instructional objectives relating to human rights, the individual's responsibility to law and conscience, the role of the Church, and the Church teachings on global justice, world peace and problems of war.

What West Coast administrators say: Part one of the administration questionnaire asked participants to rate the English, social studies, religion, science and student activities departments' commitment to peace studies. On a scale of 1 to 5 (1 = little or no interest in peace education; 5 = specific peace education plans with defined goals), 50 percent of the respondents gave the religion department a rating of 4 or 5. This department received the largest percentage of high ratings. The fact that many religion departments have developed peace studies plans is heartening. However, there are some problems involved both in the way some religion departments approach peace studies and in the gap that can exist when students do not have supportive information from other disciplines.

5 - 4	3	2 - 1 - 0
50% 29 schools	31.5% 18 schools	19% 11 schools

What others said: A word of thanks to those who added their personal comments to the survey questionnaire. They point to needed clarifications and questions of general concern.

"I find that this opinion survey deals with the theoretical aspects of the quest for human justice, and our program is geared for its more practical application in such courses as Christian Social Action, Christian Ethics, etc."

Comments on survey data: Response to question one (teachers' knowledge of Church documents) indicates that 75 percent of religion teachers are knowledgeable[1] about the U.S. bishops pastoral on Catholic education, To Teach As Jesus Did. This is significant because the document places "social reform in the light of Christian values" alongside "personal sanctification" as "twin purposes" of the Church's educational efforts (7). Specifically, a Catholic school "ought to explore ways to deepen its students' concern for and skill in peacemaking and the achievement of justice" (109).

Other responses to this same question indicate that there is a gap in the teachers' knowledge about the key documents that spell out the Church's teachings on justice and peace: The Church in the Modern World, Pacem in Terris, Justice in the World, and The Development of Peoples. While the bishops' pastoral is exhortative, these documents contact the "meat" of Catholic social teaching, i.e., basic principles for human rights, community, peace, and just relationships among individuals, nations, and

[1] Those answering 4 or 5 in a 1-5 scale are considered knowledgeable.

peoples. There is a concern that religion teachers may not be offering students the strength of this firm foundation.

The Church has a rich tradition in its respect for human rights, its transnational global perspective and in its intellectual foundations. Some teachers prefer to look upon their schools as "Christian" rather than "Catholic." For some, Catholic is too exclusive. For others, it is disillusionment with the Church because in many communities, the institutional Church's involvement in social reform is less than admirable. Yet, the two terms are not exclusive - Catholic means a specific tradition and doctrine within the Christian family. Catholic does not negate Christian, but concretizes it - giving it a specific identity, tradition and community. Whether students are and/or choose to be Catholic, it would seem that a Catholic school has a responsibility to maintain its identity.

Part two of the religion questionnaire concentrates on the definition of peace, human rights, law and conscience, and war. Responses here indicate that religion programs need some coherence and direction. Experience with students and teacher groups is that people frequently define peace in personal terms (inner peace and harmony) and relate these definitions to society. "If this community could learn to cooperate, love one another and help each other, our peace would spread to the rest of the world." This is a statement of an ideal - a goal worth striving for, but one that we know will never be perfectly achieved even within small groups. A third definition of peace - order in society so that conflicts are settled nonviolently and rights are protected by law - needs to be an integral part of the religion program. The fact that this third definition of peace presently operates within national boundaries gives hope for a world in which war will be no more. The NCEA Peace Studies Program sees this

goal as attainable and works to achieve it.

Survey data show that students in religion classes learn that war is bad. But do they explore alternatives to war and violence as ways to achieve and/or protect human rights - freedom, self-determination, justice? Do the students understand that nations and peoples have competing concepts of what is just and that justice for one group may mean that another suffers? Do religion classes help students apply moral and religious principles to the difficult question of using violence and war to achieve justice and to protect human rights? Answers to the religion questionnaire indicate that religion departments need help in dealing with these questions.

Most Catholic high school religion classes were not prepared to deal with the Vietnam War. Catholic education cannot claim to have brought its rich tradition to bear on this critical problem. It was an opportunity lost. Some of the young men went to war believing that they were serving their country and coming to the assistance of a people in need. Others went because they did not know what else to do. Many did not join the military - a few out of moral conviction, some because it was inconvenient, others, because going to war was not the "in" thing to do. In a recent feature article in the National Observer, "Vietnam, The Class War,"[1] James Fallow, a Harvard student of the late sixties, writes about the scars of the Vietnam War. One of these scars, he says, will remain with the bright, privileged young men who "got out" of the draft - the knowledge that "there was little character" in the choices they made. I think we need to be concerned that the graduates of our Catholic high schools have "character" in the decisions they will make with regard to problems of violence and war and questions of justice. Are we losing today's opportunities?

---

[1] James Fallow, "Vietnam - The Class War," National Observer, Feb. 21, 1976, p. 14.

A rereading of the data from the student objectives that deal with conscience and law (see N and K in that order) and problems of war (see K, L, J, H, I, G in that order) suggests that schools need to put more substance and direction into their curriculum planning. While students should not be expected to read the documents of the Church, they can come to an understanding of their content and recognize that these teachings are part of the Catholic tradition. Also, if religion classes are to help students deal with the moral and religious questions of international peace and justice in the world, departments will need to work cooperatively with other areas of the curriculum, agree on key concepts and educational standards, and determine goals that complement those of other school departments.

One concern is to wed theory to practice. Are Catholic schools "different where it counts" in their peace studies curriculum, i.e., are the programs based not only on sound educational and political assumptions and understandings, but also on Gospel values as these are articulated by the social teachings of the Church? Or is guidance taken from current liberal and radical agendas? Are programs and activities expressions of much good will and a mindless wanting to help or to be involved? It is significant (and perhaps one reason why Catholic schools have not distinguished themselves in peace education) that 12 percent of the religion departments rated themselves as having little or no familiarity with The Church in the Modern World and Pacem in Terris. Thirty percent are not knowledgeable about the contents of Justice in the World, and 47 percent are not familiar with Progress of Peoples.

> The principal goal of our religious education department is that of encouraging the development of Christian community in our school so that having shared it there we can bring it to our families, our city and the world. We have tried during this past year to begin this endeavor by bringing the students to an awareness of their Christian responsibility of justice and nonviolence toward others in their school.

The goal of developing a Christian community is admirable and certainly deserving of top priority. Different sets of information are required to deal with nonviolence and community within a school situation and nonviolent conflict resolution between nations and peoples, problems of unjust social systems and disregard for human rights.

> It has been difficult to interest the students (all girls' school) in the Church's social mission. They find the writings of the Church impossible to comprehend. The teacher of this course has a hard time because the students seem to lack life experience.

It is often difficult to get high school students to reach out beyond themselves to the concerns of the broader community. Also, the teacher seems to be working pretty much in isolation. A brief summary of the questionnaires submitted by this school will give reasons for saying this:

1. The religion department in the school rates itself as having little or no familiarity with the Church documents that deal with questions of international peace and justice. Other responses indicated that the religion department does not concern itself with concerns of peace and global justice.

2. The school has no plans for developing a peace studies program and it does not provide in-service opportunities for teachers to expand their professional skills in this area.

3. Responses to the English questionnaire show some interest in human rights and indicate consistent "mas o menos" response to the questions of human rights and problems of violence and war as these are depicted in literature.

4. The social studies department explores concepts of war and peace and global concerns, but instructional objectives dealing with political questions of global order and world peace do not have a high priority.

Religion Response Sheet

You are invited to comment on as many of the survey questionnaires as you wish. Please fill out a sheet for each separate questionnaire, and return it to:

Sister Helen Garvey, S.N.J.M.
NCEA Peace Studies Program
World Without War Council
1730 Grove Street
Berkeley, California 94709

Questionnaire

1. How does the data correspond to your experience in schools? Are there significant discrepancies?

2. What strengths and weaknesses are indicated in the data? In what ways do you think the NCEA Peace Studies Program could be of service to the schools?

3. Are some questions unclear? Are there other questions that should have been asked?

(Please use additional paper if necessary.)

Position of respondent_____

and, if you wish, Name_____

Street_____ City_____ State____ Zip____

Science Department

44 questionnaires were returned.

Question one: Which view of the world and its resources best describes the attitudes of the science department faculty? (Letters refer to questionnaire's sequence.) Both percentage and numbers of responses are given.

55% (24)	The earth and its resources are the common heritage of all mankind and all should share wealth and resources. Hence, the cooperation of all peoples is necessary. (D)
11% (5)	Nations rich in wealth and natural resources have a moral responsibility to aid poorer nations. (A)
2% (1)	Poorer nations should not require that the developed nations restrain technological advances in the uses of natural resources. Such advances will ultimately be enjoyed by all peoples. (C)
0	Because mankind lives precariously on "life raft earth," science may be called upon to help decide who should survive. (B)

Some departments marked more than one choice:

23% (10)	A and D
5% (2)	A, C and D
2% (1)	B and D
2% (1)	A, B and D

Question two: On a scale of 1 to 5, indicate if the following international events and world conferences are dealt with in science classes:

1 - tangentially mentioned in class to
5 specific instructional objectives cover the subject

Ratings			Objectives (letters refer to sequence used on the questionnaire)
5 - 4	3	2 - 1 - 0	
36% (16)	25% (11)	39% (17)	Oil shortage and problems of fuels (C)
14% (6)	30% (13)	57% (25)	World Food Conference (H)
9% (4)	11% (5)	80% (35)	Green Revolution (E)
7% (3)	14% (6)	80% (35)	Law of the Sea Conference (G)
7% (3)	5% (2)	89% (39)	Strategic Arms Limitation Talks (SALT) (D)
5% (2)	34% (15)	61% (27)	World Population Conference (B)
2% (1)	9% (4)	89% (39)	U.N. Conference on the Environment (A)
2% (1)	9% (4)	89% (39)	Limits to Growth: Report of the Club of Rome (F)

Question three: Where you have had a cooperative, inter-departmental project related to a concern listed below, indicate which departments shared in this project:

	Social Studies	Religion	English	Other
world hunger	In a number of instances, responses from other departments in the same school (social studies and religion had a similar question) did not agree. It was impossible to tabulate this data with any degree of accuracy.			
population control				
resources of the seas				
energy crisis				
biological warfare				
nuclear energy				
weather alterations				
other				

The Science Questionnaire

Science and technology, far from being removed from the human community, have significantly influenced major changes in society. Today, these scientists play a critical role in developing solutions to global problems and building for the future. Because science must be a servant, not to government and business only but to all mankind, value questions cannot be left outside the classroom door.

The science questionnaire focused on: (a) the science faculty's attitude toward uses of global resources; and (b) instructional objectives relating science to international conferences, events and concerns.

What West Coast administrators say: Part one of the administration questionnaire asked participants to rate the English, social studies, religion, science and student activities departments' commitment to peace studies. On a scale of 1 to 5 (1 = little or no interest in peace education; 5 = specific peace education plans with defined goals), science was consistently rated lower than other school departments - a judgment that seems supported by responses to question two of the science questionnaire.

5 - 4	3	2 - 1 - 0
9% 5 schools	24% 14 schools	67% 39 schools

Comments on survey data: There is a significant difference in responses to questions one and two. Answers to question one would lead the reader to think that science classes exhibit a real concern for global problems; question two, just the opposite. The explanation may lie in the fact that the survey did not include a non-global attitude choice, and our assumption that teachers' attitudes would naturally strongly effect

the content of the science curriculum proved incorrect.

However, teachers' attitudes are important, and responses to question one are encouraging. The questionnaire asked if the science faculty's primary attitude toward the world's resources was rooted in: justice (letter D on the questionnaire); charity (letter A); trickie-down sharing of resources and wealth (letter C); and response to crisis (letter B). Overwhelmingly, departments marked justice and charity.

Part two of the questionnaire was concerned with a global perspective in the more specialized and sophisticated sense of scientific contributions and cooperation in international affairs: eight conferences and events were presented: four U.N. conferences that had sessions in the 1970's and four critical areas with major scientific input - the energy problem, weapons of war, the Green Revolution, and Limits to Growth. This final event was the publication of the Club of Rome report which concluded that if the present trends in world population and resource depletion continued unchanged, the limits of growth of this planet will be reached within the next 100 years. The large number of responses that cluster at the lower end of the scale seems to indicate that science classes do not relate the global questions of scientific study and technological advance (for the eight events listed had major scientific input) to classroom content.

Comments of Science teachers

> Students need to learn basic scientific facts and processes. High school should give them that ability and later they can make sense of scientific information. It is impossible to cover the content of classes as they now are, let alone go into global concerns.
>
> Most of the teachers were trained when science was "pure science," in the Sputnik and post-Sputnik period. They did not deal with values then in college classes and for the most part, still do not. Science teachers may not know how to handle value questions in their classes.

> The questions of the moral and social responsibility of the scientist is not addressed in a significant number of textbooks. In books that deal with these concerns, they do so in the end chapters of the book. Most classes never get to the final chapters of their texts.
>
> One of the goals of my teaching efforts is to help students increase their science literacy, i.e., the ability to read and understand scientific information in newspapers and periodicals. This also means that I must deal with value questions because science does not exist outside of the human community.

What do you see as the contribition of the science department to an education that is concerned with global justice and international peace?

We have a hearty respect for the impact of science and technology on today's world. When pondering the results of this survey, the following questions could be formulated:

1. Is science taught any differently today than it was ten or fifteen years ago? Our world is different.

2. Do science classes teach that scientists have a moral and social responsibility to the human community? Yes.

3. Are Catholic high school science classes any different from classes in schools that do not claim to be value-centered? They should be.

What others said: A word of thanks to those who added their personal comments to the survey questionnaire. They point to needed clarifications and questions of general concern.

"Some were disappointed in this survey because it is so limited. Limited in that it inquires only about the explicit action of peace studies."

Granted, the survey does that. It is hoped that students are also given the opportunity to apply ethical standards to scientific solutions of global problems and to the development of weapons of mass destruction.

"We cover the topics in our science classes, though nothing was mentioned particularly on the conferences. The problems of world hunger and the Strategic Arms Limitations Talks are handled more efficiently by the social studies and religion classes."

These problems could be handled better educationally if social studies, religion and science contributed input and an analysis. It is important to consider the influence of the scientific expert. For example, how do the social studies and religion teachers deal with the scientific judgments about resource scarcity as found in Limits to Growth?

"These topics are covered more in the religion and social studies classes."

Politicians may not always take the advice of scientists, but they do not disregard them. Moral judgments require information, analysis and understanding of the critical choices to be made. On the questionnaire the letter "D" was given primary importance by science department faculty. How does the global concern that the teachers expressed make a difference in the classroom?

Science Response Sheet

You are invited to comment on as many of the survey questionnaires as you wish. Please fill out a sheet for each separate questionnaire, and return it to:

Sister Helen Garvey, S.N.J.M.
NCEA Peace Studies Program
World Without War Council
1730 Grove Street
Berkeley, California 94709

Questionnaire

1. How does the data correspond to your experience in schools? Are there significant discrepancies?

2. What strengths and weaknesses are indicated in the data? In what ways do you think the NCEA Peace Studies Program could be of service to the schools?

3. Are some questions unclear? Are there other questions that should have been asked?

(Please use additional paper if necessary.)

Position of respondent _____

and, if you wish, Name _____

Street _____ City _____ State ____ Zip ____

English Department

52 questionnaires were returned.

Question one: In what ways do teachers in your department concern themselves with world justice and international peace? (Please check one or more of the following. Both percentage and number of responses are given.)

86% (45)	Incidentally taken care of as opportunity arises. (A)
35% (18)	Individuals consciously plan objectives and choose works that deal with these themes. (B)
10% (5)	Teachers have discussed what the English department can contribute to peace education and will incorporate these themes as they see fit. (C)
2% (1)	The English department has discussed its contribution to peace education and has agreed on a plan to incorporate these themes. (D)

Question two: The range of works chosen for literature classes allows the students to develop insights and understandings of other cultures and different value systems.

52 yes - 100%

Question three: The following values have been recognized in the United Nations Universal Declaration of Human Rights. On a scale of one to five, please indicate the degree to which these values have been incorporated into literature classes.

1 - tangentially mentioned in class to
5 - specific instructional objectives cover the subject

5 - 4	3	2 - 1 - 0	(Letters refer to sequence used in the questionnaire)
62% (32)	17% (9)	21% (11)	Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. (F)
58% (30)	25% (13)	17% (9)	All persons are born free and equal in dignity and rights. (A)

5 - 4	3	2 - 1 - 0	
50% (26)	31% (16)	19% (10)	Everyone has the right to life, liberty and security of person. (B)
44% (23)	35% (18)	21% (11)	Everyone has duties to the community in which alone the free and full development of his personality is possible. (E)
44% (23)	27% (14)	29% (15)	No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. (C)
20% (11)	21% (11)	58% (30)	The will of the people is the basis for the authority of government. (D)

Question four: Same directions as for question three.

5 - 4	3	2 - 1 - 0	The students --
65% (34)	19% (10)	15% (8)	analyze the impact of war and/or violence on the individual and the community as portrayed by the central themes of various works. (D)
42% (22)	35% (18)	23% (12)	discuss the causes and various outcomes of social upheaval as presented in literature. (G)
42% (22)	33% (17)	25% (13)	investigate how the questions of war and violence are treated in specific works of art, i.e., as exciting, necessary, real, unreal, tragic, a human dilemma. (E)
42% (22)	29% (15)	29% (15)	determine standards for judging violence and war as these are represented in literature. Does the work elicit attitudes which reflect respect for the dignity and the rights of human beings? (H)
40% (21)	35% (18)	25% (13)	distinguish the kinds of peace as depicted in various books and literary works, e.g., peace as a sense of personal contentment, as harmony in family and society, and as civic order that allows for nonviolent resolution of conflicts. (C)
29% (15)	25% (13)	41% (24)	become aware of the transnational nature of many cultural endeavors and suggest ways in which cooperation in these areas may be encouraged. (B)

5 - 4	3	2 - 1 - 0	The students --
25% (13)	38% (20)	37% (19)	identify the common aspirations and hopes for peace exemplified in classical as well as contemporary world literature. (A)
19% (10)	31% (16)	50% (26)	examine whether the work(s) portray "expendable" victims of war and violence and identify the underlying values in the portrayal. (F)

Question five: Do you have a peace studies class(es) as part of your English curriculum?

3.8% (2)	yes, elective

The English Survey

Alexander Solzhenitsyn says of literature and the arts:

> They both hold the key to a miracle: to overcome man's ruinous habit of learning only from his own experience, so that the experience of others passes him by without profit. Making up for man's scant time on earth, art transmits between men the entire accumulated load of another being's life experience, with all of its hardships, colors, and juices. It recreates - life-like - the experience of other men, so that we can assimilate it as our own.[1]

Through the media of literature and drama, English teachers can help students touch those root values significant to every person and to all persons. Through vicarious experiences, students can come to a better understanding of other peoples and cultures, developing a greater sense of the unity and diversity of the human family.

The English questionnaire focused on: (a) the English department's responsibility to peace studies; and (b) student objectives related to human rights, a sense of world community, violence and war.

What West Coast administrators say: Part one of the administration questionnaire asked participants to rate the English, social studies, religion, science and student activities departments' commitment to peace studies. Most administrators gave a middle to low rating to their English departments on the 1 to 5 scale (1 = little or no interest in peace education; 5 = specific peace education plans with defined goals). A high rating was given to 19 percent of the departments, placing English 21 percentage points behind social studies and 31 percentage points behind religion.

---

[1] Alexander Solzhenitsyn, Nobel Lecture. Ad Hoc Committee on Intellectual Freedom, p. 14.

5 - 4	3	2 - 1 - 0
11 schools 19%	22 schools 38%	25 schools 43%

Comments on survey data: While most English departments have not addressed the question of their departmental responsibility in peace education (question one), other responses to the questionnaires bear out our assumption that the curriculum content of English classes does relate to global concerns and questions of violence and war. Question three asked about some of the values listed in the United Nations Universal Declaration of Human Rights. Many departments have specific instructional objectives related to freedom of expression. (question 3, F)[1] This is not surprising because English teachers themselves have often come across administrative and parental opposition to works presented in class (novels, drama, contemporary literature) and experienced what they would consider a violation of this freedom, both for themselves and their students.

Today, one basic human right being widely violated is respect for the bodily integrity of the individual (question 3, C). Torture is a world-wide phenomenon and violations are regularly reported in the press. Along with other kinds of violence, it is commonly portrayed on television, in the movies and in contemporary literature. There is concern that less than half of the responses indicated that English teachers have objectives that specifically call attention to and uphold this human right.

---

[1] A rating of 4 or 5 on the questionnaire scale is understood to mean that the department has a specific objective.

There is also concern that more schools do not have an objective that helps students determine standards for judging violence and war as these are presented in literature (question 4, H). Here Catholic education can be expected to be "different where it counts." Our schools should not remain within the confines of values-clarification but should provide a values-centered education. English teachers might want to examine two internationally acclaimed documents as a basis for helping students determine such standards - The Universal Declaration of Human Rights and Pope John XXIII's Pacem in Terris.

Another area where the English department can contribute to forwarding concerns for global justice and international peace is to help students come to an understanding of other people and cultures through literature (question 4 A & B). Underneath the economic, social and political differences, students will find common hopes and aspirations within the human family. In rereading Solzhenitsyn's Nobel Lecture, three sentences seem to be a rationale for including world literature in the English curriculum:

> But I am encouraged by a vivid sense of world literature as one great heart which beats for the cares and woes of our world, though each of these is manifested and perceived in its own way in its separate corner of the globe.
>
> And I came to understand through my own experience that world literature is no longer an abstract enveloping curve, no longer a generalization coined by literary scholars, but a kind of collective body and spirit, a living unit of the heart which reflects the growing spiritual unity of mankind.
>
> Literature, one of the most sophisticated and sensitive instruments available to human beings, has been one of the first to pick up, to assimilate, and to join in expressing this feeling of the growing unity of mankind.[1]

As one reads the data from the English questionnaire, it is encouraging because some teachers are contributing much to deepening the student's

---

[1] Op. cit.

understanding of and concern for global justice and international peace. Others have a good beginning. Perhaps this may inspire departments to discuss opportunities to include peace concerns in the English curriculum.

What others said: A word of thanks to those who added their personal comments to the survey questionnaires. They point out needed clarifications and questions of general concern.

"While I deeply appreciate the cause of justice, I also resent the implication that literature should be used for propaganda purposes."

This is agreed to. No high school should be used for propaganda purposes. Propaganda will more likely happen when teachers simply handle justice and peace concerns as these arise in class. Teachers may come to class unprepared to deal specifically with these questions, and they are more apt to speak from personal political beliefs and orientations. Teachers who incorporate these themes as specific objectives have a better chance to do so more objectively and analytically. To choose not to deal with justice and peace concerns is as political a choice as to decide to do so.

"This survey has disturbed my inner peace by replacing it with feelings of anger and dissatisfaction directed toward the working and assumed purpose of the survey itself. I am frustrated because I do not think my definition of peace is the same as that motivating this survey."

You define peace as harmony and lack of conflict. For mankind another meaning of peace is equally important. Peace in society occurs when nations and peoples resolve their conflicts nonviolently through agreed-upon political processes and constructive social change is possible. War destroys this peace just as anger and frustration negate inner peace and conflict disrupts harmony. All three - inner peace, harmony and the absence of war - are goals that all of us should strive to achieve. It must be remembered, however, that each goal requires different kinds of

information and specific processes. Peace, in all these meanings, has been the subject and central theme of great literary works.

> "If, through literature, students become more sensitively aware of other individuals, more capable of loving themselves as poor, weak, loving beings - and if they learn to communicate, it is enough. They can be influenced toward justice and peace, and will be."

It is hoped that our students love themselves as capable, though imperfect, individuals and endeavor to be sensitive to the needs of other people. But work for peace and efforts for greater justice in society demand more than love and good will. A sound peace studies program in a Catholic school will demonstrate a commitment to Christian values and an understanding of political processes and methods of sound change.

English Response Sheet

You are invited to comment on as many of the survey questionnaires as you wish. Please fill out a sheet for each separate questionnaire, and return it to:

Sister Helen Garvey, S.N.J.M.
NCEA Peace Studies Program
World Without War Council
1730 Grove Street
Berkeley, California 94709

Questionnaire

1. How does the data correspond to your experience in schools? Are there significant discrepancies?

2. What strengths and weaknesses are indicated in the data? In what ways do you think the NCEA Peace Studies Program could be of service to the schools?

3. Are some questions unclear? Are there other questions that should have been asked?

(Please use additional paper if necessary.)

Position of respondent _____

and, if you wish, Name _____

Street _____ City _____ State _____ Zip ____

Social Studies Department

53 questionnaires were returned.

Directions for question one: Please check those concepts listed below for which you have specific objectives in your social studies classes and indicate at what levels (grades 9, 10, 11, 12) these concepts are explored. (49 departments participated in this part of the survey.)

	Number of levels at which concept is explored				
	0	1	2	3	4
Conflict	6% (3)	16% (8)	16% (8)	35% (17)	26% (13)
Power and authority	4% (2)	16% (8)	14% (7)	31% (15)	35% (17)
Development	28% (14)	16% (8)	20.4% (10)	22% (11)	12% (6)
Pacifism	28% (14)	20% (10)	28% (14)	14% (7)	8% (4)
Justice	4% (2)	14% (7)	28% (14)	24.4% (12)	28% (14)
Deterrence	51% (25)	20% (10)	14% (7)	10% (5)	4% (2)
Disarmament	28% (14)	26% (13)	24% (12)	12% (6)	9% (4)
Collective Security	31% (15)	26% (13)	12% (6)	22% (11)	8% (4)
Nationalism	4% (2)	22% (11)	18% (9)	37% (18)	18% (9)
Sovereignty	18% (9)	24% (12)	22% (11)	18% (9)	16% (8)
War	10% (5)	12% (6)	16% (8)	31% (15)	31% (15)
Social change	6% (3)	8% (4)	22% (11)	33% (16)	31% (15)
Nonviolence	26% (13)	22% (11)	26% (13)	10% (5)	14% (7)
Peace	16% (8)	12% (6)	20% (10)	20% (10)	31% (15)

	Number of levels at which concept is explored				
	0	1	2	3	4
Interdependence	16% (8)	12% (6)	20% (10)	22% (11)	28% (14)
Functionalism	65% (32)	10% (5)	16% (8)	0% 0	8% (4)

Directions for question two: Please circle those in Number one above that are specifically related in your school program to concerns of world order and nonviolent conflict resolution.

The response to this question was not clear.

Directions for question three: On a scale of one to five, please indicate the degree to which the following student goals are part of your social studies classes.

1 - tangentially mentioned in class to
5 - specific instructional objectives incorporated into class

Objectives (letters refer to sequence on questionnaire)

5 - 4	3	2 - 1 - 0	The students - -
87% (46)	6% (3)	7% (4)	evaluate the values in our present American political community while seeking to understand those of other societies. (L)
77% (41)	13% (7)	10% (5)	analyze the causes of war rejecting single cause theories and recognize the complexity of international conflict. (C)
66% (35)	26% (14)	8% (4)	examine present world concerns, such as the world food problem and the exploration and exploitation of the seas, in terms of opportunities they offer to build a better world. (I)
58% (31)	21% (11)	21% (11)	approach social problems in a global perspective, recognizing their origin in the present interdependence of peoples and the inability of individual nations to deal with such problems independently. (E)
57% (30)	21% (11)	13% (7)	describe the present nation-state system and the networks of international organizations in the world community, recognizing the problems these systems pose in progress toward nonviolent resolution of international conflict. (D)

5 - 4	3	2 - 1 - 0	The students --
53% (28)	23% (12)	25% (13)	analyze the tension between conscientious refusal to obey a law and social responsibility to maintain an ordered society. (N)
51% (27)	26% (14)	23% (12)	demonstrate the ability to challenge or defend the following statement: a system of laws is our greatest hope for nonviolent accomplishment of social change. (M)
49% (26)	30% (16)	21% (11)	explain the development and function of world organizations such as the League of Nations, the United Nations and the International Court of Justice. Examine the charters of the latter two organizations and discuss alternative proposals for world organizations. (H)
40% (21)	36% (19)	24% (13)	demonstrate the ability to challenge or defend the following statement: conflict will always be with us, but men make war and men can take steps to develop alternatives to war as a means of prosecuting international conflict. (B)
34% (18)	25% (13)	41% (22)	distinguish among the following kinds of conflict: intra- and inter-personal, intra- and inter-group, and intra- and international. (A)
26% (14)	30% (16)	43% (23)	bring the alternative perspectives of several different periodicals to bear on specific war/peace issues and world justice concerns. (O)
24% (13)	35% (19)	40% (26)	acknowledge and support positive action by governments and world organizations to "rid mankind of the scourge of war" and create other means and processes by which conflicts among nations can be conducted. (K)
17% (9)	28% (15)	55% (29)	examine the problems of legitimizing an international political authority. (F)
17% (9)	24% (13)	59% (31)	study a particular peace organization: its leadership, funding, policy program and the moral and political assumptions substantial to its work. (P)

5 - 4	3	2 - 1 - 0	The students --
15% (8)	19% (10)	66% (35)	understand the need for and the dangers in a supranational authority as a way to process international conflict without violence. (G)

Directions for question four: Where you have cooperative, inter-departmental projects related to a concern listed below, indicate which departments shared this project.

	Religion	Science	Literature/Humanities
world food	(In a number of instances, response		
uses of the seas	(from other departments in the same		
energy (oil, solar)	(school (science and religion had a		
pollution	(similar question) did not agree.		
military power and weapons	(It was impossible to tabulate		
nonviolence	(this data with any degree of		
ecology	(accuracy.		
others			

Social Studies Survey

Social studies is the "natural" department for a study of global justice and international peace. If the students movements of the sixties taught anything, it was that awareness of social injustice and war is not sufficient. Awareness must be accompanied by knowledge of the complexities of world problems, an approach to change that takes into account a realistic assessment of global conditions, alternatives to present world order and future societal needs.

The social studies questionnaire focused on: (a) concepts that are related to political structures, social change and global problems; and (b) student objectives that focus on conflict, war, law and political authority, global problems and international cooperation.

What West Coast administrators say: Part one of the administration questionnaire asked participants to rate the English, social studies, religion, science, and student activities departments' commitment to peace education. On a scale of 1 to 5 (1 = little or no interest in peace education; 5 = specific peace education plans with defined goals) administrators rated social studies departments somewhat lower than religion departments and a good deal higher than the other departments.

5 - 4	3	2 - 1 - 0
41% 24 schools	38% 22 schools	21% 12 schools

Comments on survey data: In examining data from the questionnaire, it is important to remember that not all of the concepts listed should be explored on every grade level (9th, 10th, 11th, 12th). Some (conflict, power and authority, justice, social change, peace and interdependence) would seem to fit into the curriculum content on three or four levels.

Others (development, nationalism, sovereignty, war, nonviolence and patriotism) would probably enter the curriculum quite naturally on two to three levels, while some others (disarmament, pacifism, deterrence, collective security and functionalism) need be considered on one or two levels.

The data show a significant difference between the number of schools that teach social change on two or more levels and those that give the same attention to nonviolence - a ratio of 86 percent to 51 percent (question one). Do teachers connect the two concepts - nonviolent social change? Are schools using the term "nonviolence" in a very restricted sense of Gandhi's satyagraha or as passive resistance or as nonresistance? Fifty-one percent of the social studies departments have specific objectives to help students understand that law is our greatest hope for the accomplishment of nonviolent social change (question 3, M).

Do classes examine nonviolent social change as it has taken place in this country? Many people speak of the United States as a violent nation - and we are. There is also clear and practical evidence that Americans use and have used nonviolent strategies to achieve needed social change. Minority rights in this country have been most effectively achieved and protected through the courts. The coming presidential election is a nonviolent way of either supporting present leadership or changing it. If students come to understand that conflicts within our national boundaries are ordinarily resolved without violence, perhaps they will begin to see the possibility of building agreements between nations and peoples to accomplish the same task on a global level.

Social studies classes are expected to deal with conflict in society, but it can happen that teachers presume students are conscious of the "obvious" and proceed without clarifications. Such is the case with

distinguishing kinds of conflict (question 3, A). While it is clear to the teacher that conflict resolution on the interpersonal level requires quite different information and processes than conflicts between nations and peoples, this is not always understood by students. Many students equate peace in society with inner peace, i.e., the absence of conflict. Ask your students if peace is possible. A good number of them will respond "no" and on examination they will tell you that there are always going to be fights and disagreements. "How can we expect peoples as diverse as the Arabs and the Israelites to get along"? Many students do not understand that peace in society (defined as nonviolent conflict resolution through agreed-upon processes) need not be the extension of love and harmony in the world.

Answers to the questionnaire also point out that law, as the basis of order in society, and the guarantor of human rights, does not have a high priority on the agenda of many schools (question 3, N, M). Students need to understand that the existence of unjust laws in any society does not negate the value of the law itself but is a summons to citizens to change the laws. There can be no peace in a society without law; there can be little justice without the legal protection of rights of individuals, groups and nations.

The social studies questionnaire deals to a large extent with politics in the global area. Responses seem to indicate that the departments suffer from a malaise similar to what our government is experiencing in carrying out foreign policy, In the past, the U.S. Government developed its foreign policy out of a consensus in the country of what the nation should do in its relationship to the world. Today no such consensus exists. The State Department is finding it difficult to define a practical foreign policy

that will gain the support of the public and the Congress.

Just as the State Department cannot find agreement about what the country should do in its foreign policy, so social studies departments seem to be at a loss to know what to teach as necessary goals for a world in which war is no longer acceptable. Data from the questionnaire indicate that social studies classes are more descriptive than analytical, i.e., they give a picture of what is happening in the world, and of what is wrong with it. They do not deal with practical and acceptable alternatives to present global systems and examine strategies to achieve these (question 3, D, H, F, G). For many teachers, it may not be a question of will, but a lack of materials and resources.

There seems to be a need for a unifying framework for social studies classes in their approaches to global justice and international peace. Such a framework is suggested in Part III D of this book, "Developing Curriculum/Moving into the Classroom." We are interested in your response to this framework and to the comments on the questionnaire.

What others said: A word of thanks to those who added their personal comments to the survey questionnaire. They point to needed clarifications and questions of general concern.

"Our school deals with a greater degree of reality than the questionnaire would indicate."

It is not exactly known what this person means by reality. If he/she means that the classes deal with specific issues, it is not seen that the survey contradicts his/her efforts. It simply asks the educator: Within what framework do you approach concerns of global justice and international peace? What are the societal goals, political understandings and democratic values within which students examine specific issues?

"This survey is more of a suggested study guide than a survey. It should be presented as such. It is very leading."

The survey was designed according to what NCEA considers sound educational approaches to global justice and international peace. Because of this, the survey's emphasis was not on peace within the local and national communities. It is not because these are not important, but because the program's focus is global. If schools see this as leading or a suggested study, we leave it to the school to decide whether or not to use it as such.

"Our social studies curriculum is not war/peace oriented, although these concepts are certainly included in our goals and objectives. Our school is a small girls' high school and there are more vital concepts which we stress in our teaching."

The NCEA Peace Studies Program does not advocate that the social studies curriculum be war/peace oriented, but that concerns of global justice and international peace rank high among the department's (and the school's) priorities. Girls' schools, as other schools, have a responsibility to help prepare students for a citizen role in our complex and interdependent world. Women must be co-partners with men in building a better world, and our educational system should reflect such co-responsibility.

Social Studies Response Sheet

You are invited to comment on as many of the survey questionnaires as you wish. Please fill out a sheet for each separate questionnaire, and return it to:

Sister Helen Garvey, S.N.J.M.
NCEA Peace Studies Program
World Without War Council
1730 Grove Street
Berkeley, California 94709

Questionnaire

1. How does the data correspond to your experience in schools? Are there significant discrepancies?

2. What strengths and weaknesses are indicated in the data? In what ways do you think the NCEA Peace Studies Program could be of service to the schools?

3. Are some questions unclear? Are there other questions that should have been asked?

(Please use additional paper if necessary.)

Position of respondent _____

and, if you wish, Name _____

Street _____ City _____ State ____ Zip ____

Student Activities

47 questionnaires were returned.

Directions for question one: For each of the activities listed below, indicate the extent to which students in your school have participated:

4 - many 3 - some 2 - few 1 - none

4	3	2	1	
11% (5)	13% (6)	45% (21)	31% (15)	Assemblies and speakers on war/peace issues and world justice concerns. (A)
38% (18)	28% (13)	25% (12)	8% (4)	Work with approved community groups as part of the school learning experiences. (B)
4% (2)	21% (10)	17% (8)	57% (27)	Participation in programs such as the Model United Nations. (C)
2% (1)	19% (9)	34% (16)	45% (21)	Expressing world concerns in student newspaper. (D)
13% (6)	28% (13)	38% (18)	21% (10)	Participation in political campaigns and issues in the local community. (E)
17% (8)	21% (10)	25% (12)	36% (17)	Study trips to Washington, D.C. or to foreign countries. (F)

Question two: Check the activities

72% (34)	Bulletin boards, the newspaper and school announcements call attention to special international events and days of celebration; for example, UN Day and Human Rights Day.
79% (37)	School counselors aid students interested in careers related to peace and world affairs. (B)
25% (12)	The school has a teacher/student resource center focusing on international concerns and questions of conflict, war and peace. (C)
83% (39)	The school library/resource center keeps an up-to-date selection of materials related to international concerns and peace. (D)

Question three: Check which of the following organizations have served as resource agencies for the school or for school projects.

15% (7)	American Freedom from Hunger Foundation
19% (9)	American Friends Service Committee
19% (9)	Bread for the World
6% (3)	Center of Concern
19% (9)	Center for War/Peace Studies
4% (2)	Fellowship of Reconciliation
8% (4)	Foreign Policy Association
6% (3)	Institute for World Order
42% (20)	League of Women Voters
62% (29)	National Catholic Educational Association
45% (21)	National Council for the Social Studies
49% (23)	National Education Association
4% (2)	Overseas Development Council
34% (16)	United Nations Association
30% (14)	United States Catholic Conference Division of World Justice and Peace
17% (8)	World Affairs Council

2% (1)	World Federalists, USA
13% (6)	World Without War Council
9% (4)	Others

Student Activities Survey

School-linked activities are part of the student's integrated learning experience. Such opportunities can help students apply classroom knowledge and understandings to societal concerns. Likewise, such projects increase the student's awareness of social concerns and elicit questions that they can explore both in classes and in independent research.

The student activities survey focused on: (a) opportunities and activities for students both on and off campus; and (b) organizations that provide resources and services.

What West Coast administrators say: Part one of the administration questionnaire asked participants to rate the English, social studies, science, religion and student activities departments' commitment to peace education. Most administrators rated student activities as middle to low on a scale of 1 to 5 (1 = little or no interest in peace education; 5 = specific peace education plans with defined goals).

5 - 4	3	2 - 1 - 0
10% 6 schools	36% 21 schools	54% 31 schools

Comments on survey data: Responses to the survey reflect a dilemma that many educators have been grappling with for some time. School life has changed. Such traditional activities as assemblies, school papers and other student body activities no longer have the interest and significance of previous years.

Work with community groups, when this is available, ordinarily does not involve concerns broader than the local community, while participation in programs like the Model United Nations is limited. In addition, the

organizations listed in the questionnaire are not available in all areas.

Some schools have encountered problems when they have invited speakers to address global issues, e.g., multi-national corporations, disarmament, etc. It often happens that available speakers represent the extremes on an issue. Many have found, through experience, that a left-wing versus a right-wing approach often simply highlights the propaganda of the extremes. A strong peace studies program in the school as a whole will help the students become critical listeners with the ability to ask analytical questions.

The NCEA Peace Studies Program is interested in working with teachers in developing new resources for schools. We are seeking possible opportunities and projects related to port of entry, agriculture and its world-wide impact, the fishing industry (particularly this is part of the U.N. Law of the Sea Conference), multi-national corporations that are based in our metropolitan centers, military installations, and ethnic communities that have their roots in Latin America, Asia, and the Pacific Islands. How are our communities connected to the world and the world to the communities? What are the problems and the conflicts and how are these resolved?

Student Activities Response Sheet

You are invited to comment on as many of the survey questionnaires as you wish. Please fill out a sheet for each separate questionnaire, and return it to:

Sister Helen Garvey, S.N.J.M.
NCEA Peace Studies Program
World Without War Council
1730 Grove Street
Berkeley, California 94709

Questionnaire

1. How does the data correspond to your experience in schools? Are there significant discrepancies?

2. What strengths and weaknesses are indicated in the data? In what ways do you think the NCEA Peace Studies Program could be of service to the schools?

3. Are some questions unclear? Are there other questions that should have been asked?

(Please use additional paper if necessary.)

Position of respondent _____ _____

and, if you wish, Name _____

Street _____ City _____ State _____ Zip __

The Administration Survey

Administrative leadership in a school is needed for a common thrust in the school community. A peace studies program ideally grows out of the school's philosophy and is developed within the context of school goals. It is the administration that does (or does not) allocate resources to design such a program. Administrators play a vital role in providing incentives for teachers to encourage them to devote time and energy to a peace studies program.

Special Note: Because the West Coast administration questionnaire is the same as sent in the national survey, and because responses were similar, the comments in this section will deal only with relationships between data from the questionnaire and information from other questionnaires.

Comments on survey data: Three statements were chosen from question three of the questionnaire - elements explicitly included in a school philosophy - and asked to what extent these elements are concretized in the school curriculum. The first statement has traditionally been part of Catholic school philosophy - respect for human dignity. The second places the school in a global perspective and reflects an ever growing consciousness of world community. The third focuses on alternatives to violence - for many schools, a new responsibility to be considered.

1. Dignity and human rights of the individual. (Letter C - 95 percent of responses marked this element.)

    a. Religion. Human rights are a significant thrust in religion departments. The teachers need to strengthen their approach to human rights by helping students see the scriptural foundation for human rights and how the Church gives guidance in its official teaching.

    b. Social Studies. Human rights are part of the curriculum of most school social studies classes but not all of them are equally strong in presenting ways to protect and achieve these rights - respect for law, legitimate authority (national and international), and the necessity to develop international institutions to protect rights.

c. English. The questionnaires show that many English departments have some concern for human rights and dignity in their curricula.

2. Locate the school in a world perspective. (Letter A - 67 percent of responses included this element.)

   a. Religion. A significant number of schools do not deal with the moral and religious problems of war. Greater emphasis on Church teaching and the role of the Church would broaden the department's vision to include global justice and international peace.

   b. Social Studies. Schools examine international concerns but show a definite weakness in helping students understand ways that nations might realistically work together to find global solutions to problems.

   c. English. The English class could increase its contribution to global understanding if more emphasis were placed on world literature and cooperative cultural events that cross national boundaries.

   d. Science. Questionnaire data show little effort by science departments to incorporate current international science-oriented conferences and events into their curriculum.

3. Development of the peaceful person who will seek alternatives to violence. (Letter "I" included in 21 percent of responses.)

   a. Religion. Some departments have objectives that recognize the responsibility to work to end war and promote justice among people. Some have classes on nonviolence. Often, however, these are limited to personal nonviolence or to a highly Ghandian style of nonviolence. Broadening the scope of these classes to examining a variety of ways nonviolence is experienced (law, custom, international agreement) would assist students in seeing not only the ideal of nonviolence, but its feasibility as well.

   b. Social Studies. Most social studies departments report that they have objectives that discuss what is wrong with the world. Social studies classes need to examine what are minimal requirements for a world where war is outlawed and efforts can be made for constructive social change. Social studies classes should help students analyze strategies to achieve these goals.

c. English. A good number of departments analyze the impact of war and violence on the individual and the community as portrayed in the works they study. Over one-half of these, however, do not help students develop standards for judging violence and war as these are depicted in literature. Students can be brought to examine their own values through literature and, hopefully, be inspired to seek ways to protect these rights and, where not achieved, pursue them.

From an examination of the elements that are explicitly included in the school's philosophy statement (question 3) and the responses to the other five questionnaires of the West Coast survey, it seems that most schools do not explicitly relate curriculum content to their school philosophy. This is not an easy task. Part III of this book, "Planning a Peace Studies Program," gives suggestions how this might be done.

Administration Response Sheet

You are invited to comment on as many of the survey questionnaires as you wish. Please fill out a sheet for each separate questionnaire, and return it to:

Sister Helen Garvey, S.N.J.M.
NCEA Peace Studies Program
World Without War Council
1730 Grove Street
Berkeley, California 94709

Questionnaire

1. How does the data correspond to your experience in schools? Are there significant discrepancies?

2. What strengths and weaknesses are indicated in the data? In what ways do you think the NCEA Peace Studies Program could be of service to the schools?

3. Are some questions unclear? Are there other questions that should have been asked?

(Please use additional paper if necessary.)

Position of respondent____ _____ _____

and, if you wish, Name _____

Street_____ City_____ State_____ Zip____

PLANNING A PEACE STUDIES PROGRAM

Dear God, give me time.
Men are always so driven
Make them understand that I can never hurry.
Give me time to eat.
Give me time to plod.
Give me time to sleep.
Give me time to think.[1]

"The Prayer of the Ox" was selected in reaction to quick, we-need-to get-involved programs where the fact that "we are doing something" is more important than what kind of "something" is being done. The ox does not bring forth heroic, beautiful or exciting images. But he gets the job done!

In addition, teachers should be encouraged to take time and ask, "What really is important?" Teachers are often so involved that they do not have time to do the curriculum development task well.

A warning: "Planning a Peace Studies Program" suggests a process that will require time and food (input and information) and plodding (work) and thought. But it does concentrate on one aspect of the curriculum that really is important.

This guide for planning and developing peace studies programs in Catholic high schools was developed by the NCEA Peace Studies Program in cooperation with the World Without War Council. It should be viewed in

---

[1] de Gaztold, Carmen. Trans. by Rumer Godden, Prayers From the Ark, New York: Viking Press, 1972, p. 55.

relationship to To Teach As Jesus Did and the NCEA publication, Giving Form to the Vision: The Pastoral in Practice.[1] The bishops in the pastoral wanted to provide "a catalyst for efforts to deal realistically with problems of polarization and confusion now confronting the education ministry." (4)[2] Giving Form to the Vision is an instrument to assist the process by which all Catholic educators can implement this message. It takes the selection of distinguishing principles of Catholic education as presented in the pastoral and provides some practical implications according to which educators may assess the quality of their Catholic education program. "Planning a peace studies program" attempts to apply the ideas and processes of these two documents to a limited but essential element in the school curriculum: nonviolent conflict resolution between nations and peoples and constructive global systems change.

There are four parts to this program: (a) locating the school/charting the course; (b) understanding attitudes/answering objections; (c) building a foundation/writing guidelines; and (d) developing curriculum/moving into the classroom.

The guide can be used with the school faculty (or with faculty along with representatives from parent and student groups), with departments within a school, or by individual teachers. At the end of the process, it is hoped that those who have used the guide will have:

- committed themselves to a serious, practical and comprehensive peace studies program

---

[1] Giving Form to the Vision. Washington, D.C.: NCEA, 1974.

[2] National Conference of Catholic Bishops. To Teach As Jesus Did, Washington, D.C.: USCC, 1973, paragraph 4.

- examined current attitudes in the school toward peace studies
- analyzed the contexts out of which these attitudes come
- agreed on religious, political and educational foundations for a sound approach to peace studies
- developed plans for incorporating the objectives of the program into the classroom and into school activities
- devised a structure for an on-going evaluation of the program.

Parts A, B, and C of the guide can be used independently or with other sections. However, Part C, "Building a Foundation/Writing Guidelines," is a prerequisite for Part D, "Developing Curriculum/Moving into the Classroom." Those directing group discussions should be familiar with the content of the complete guide.

Your comments on all or part of the "Planning a Peace Studies Program" will be helpful to the NCEA Peace Studies Program in its on-going efforts to be of service to Catholic educators.

Part A: Locating the School/Charting the Course

"Clearing the Fog"

There are times in the fall and winter that the Sacramento Valley in California is enclosed in tule fog. This very dense fog sits close to the ground, reducing visibility to ten feet or less. A person driving through tule fog experiences a real sense of suspension and isolation. The driver cannot see where he has been or where he is going. He is "alone," for sounds are muted by the fog and he sees almost no one. In many Catholic schools, the peace studies effort is like this driver in the tule fog. (The school is moving (defined as doing something) but where the program comes from and where it is going are not apparent.) More often than not, a peace studies class or a peace-concerned teacher operates in isolation, with little or no support from other faculty members, the school administration or parents.

In the past schools have received little help in developing professionally sound peace studies programs - programs within the context of school goals and based on well examined educational, religious and political foundations. Schools will differ in priorities and programs as well as in resources available for peace curriculum planning. A few schools approach the development of a peace studies program as the task of the entire school community. Faculty, students, parents, as well as representatives from the diocesan schools office, are included in planning and programming. Others give the task to the faculty, or a faculty committee, while in some schools one or two departments or individual teachers devote time to peace studies concerns. The NCEA Peace Studies Program offers the

following suggestions to assist Catholic schools (or departments or teachers) in:

- setting goals for their peace studies program
- relating goals to the school philosophy
- assessing the present state of peace studies in the school (or department or class)
- designing a strategy to move the school toward a well developed program.

A Suggested Process with Activities

Answer the Question: In two to five years what kind of response will our school be making to the U.S. bishops' challenge:

GOAL

The success of the Church's educational mission will also be judged by how well it helps the Catholic community to see the dignity of human life with the vision of Jesus and involve itself in the search for solutions to the pressing problems of society. Christians are obliged to seek justice and peace in the world.

Activity - See 1A (school) or
1B (department) or
1C (individual teacher).

BELIEF

Relate this goal to the school's philosophy and/or statement of purpose.

Activity - Write a response to the question: Why have we/I chosen this goal?

ASSESSMENT

Survey departments or classes to gather data on present peace studies curriculum content.

Activity - You may wish to use the 1975 peace studies survey questionnaire.

STRATEGY — Outline steps necessary to achieve the goal.

Activity - See 2A (school) or
2B (department) or
2C (teacher).

ACTIVITY 1A - SCHOOL GOALS

Directions: The numbers on this scale correspond to the paragraphs below which describe various levels at which schools can accept responsibility to incorporate concerns of global justice and international peace into their curricula. Mark "N" on the scale to indicate where your school is now. Mark "2" on the scale to show where you hope your school will be in two years; mark "5" where you hope it will be in five years.

/ 1	2	3	4 /
Little effort	Some effort	A good deal of effort	A concerted effort

Positions explained:

1. Little effort: The social studies department emphasizes world history courses and focuses on the richness of the many cultures of the world.

2. Some effort: International peace concerns and global problems are included in our social studies classes. In addition, the school has worked hard to develop a sense of community on campus, recognizing and appreciating differences, learning to cooperate rather than compete, and to develop citizens who will support and encourage nonviolent resolution of conflict.

3. A good deal of effort: The social studies department has developed an organized curriculum for peace education, stressing a global perspective, and including questions of foreign policy processes in a democracy and alternatives to violence and war. Religion classes deal with the religious and moral responsibilities of the church community and of the individual Catholic in relation to global problems and the question of war. Peaceful resolution of international conflict is emphasized as well as concern for Christian community and the individual's moral development.

4. A concerted effort: The school community has placed international peace and global justice as curriculum priorities. By a process involving parents, faculty and students, guidelines were developed which articulate the religious, political and educational values, understandings and assumptions of the school's approach to peace studies. The curriculum is characterized by a global perspective. Peaceful resolution of international conflict is emphasized as well as concern for Christian community and the individual's moral development. Alternatives to violence and war are stressed, and

students are encouraged to participate in related extra-curricular activities. The school is developing a global resource center for use of the total school community. The services of a peace studies consultant have helped sophisticate and improve the program.

Explanation of Position:

1. Little effort: The question is why is there so little interest in peace studies? Attitudes canvassed in Part B of this guide may explain why such situations exist. Certainly no change will occur until those attitudes that are obstacles to sound education for international peace are conscientiously examined and the problems they pose satisfactorily resolved.

2. Some effort: This paragraph illustrates a problem that seems to be present in many religiously oriented approaches to peace. Peace, as described here, is harmony. This definition, while important, is not complete. Peace also means a tranquillity of mind and conscience which arises from a proper relationship between the individual and his Creator and again, public order and security - the peace of a sovereign government. All three concepts of peace are related but much harm is done when an end to greed or the achievement of perfect justice are presented as prerequisites to an end to war. Indeed, many religious educators resist the introduction of studies directed toward progress in ending war because they believe they are "already doing it." In addition to building Christian community and helping students find roads to inner peace, educators must aid students in understanding global concerns and learning about governments, politics, and alternatives to war. "Building a Foundation/Writing Guidelines," Part C of the guide, looks at the basic assumptions and principles upon which a well rounded education for peace is built, while Part D, "Developing Curriculum/Moving Into Classroom," suggests program objectives and goals.

3. A good deal of effort: This paragraph describes a school that has done much. It can say that peace education does have a priority in the school. A question that must be asked is: What are the basic educational, political, philosophical and religious assumptions and understandings operative in the program? Are they commonly held and well integrated? Part B, "Understanding Attitudes/Answering Objections," and Part C, "Building a Foundation/Writing Guidelines," will indicate degree of agreement in these areas as well as point to sound, comprehensive body of assumptions and understandings.

4. A concerted effort: This paragraph describes a school program that involves the total school community and one that has the best chance for understanding and cooperation among administrators, teachers, parents, and students:

   - This school has accepted responsibility to educate for peace.
   - It has involved the total school community in setting the goals and developing guidelines.

- A specialist in education for international peace has added knowledge to the process.
- The guidelines articulate the basic assumptions and understandings upon which the program is based.
- The school curriculum, not just the social studies and religion classes, reflect a global perspective, and alternatives to war and violence are stressed.
- Students have opportunities outside the classroom to deal with war/peace concerns.
- The school is a learning center, providing resources not only for teachers and students, but for the local community as well.
- "Planning a Peace Studies Program" is designed to help schools develop this kind of program.

ACTIVITY IB - DEPARTMENTAL GOALS

Directions: The numbers on this scale correspond to the paragraphs below which describe various levels at which a school department can accept responsibility to incorporate concerns of global justice and international peace into their curriculum. Mark "N" on the scale to indicate where your department is now. Mark "2" on the scale to show where you hope your department will be in two years. Mark "5" where you hope it will be in five years.

/ 1	2	3	4 /
Little effort	Some effort	A good deal of effort	A concerted effort

Positions explained:

1. Little effort: Teachers deal with world peace and global justice concerns briefly when the opportunity arises in the classroom.
2. Some effort: Individual teachers consciously plan objectives and choose materials that deal with nonviolent conflict resolution and approaches to problems of global concerns.
3. A good deal of effort: The department has discussed its responsibilities to education for global justice and international peace. Teachers will incorporate these concerns as they see fit.
4. A concerted effort: The department has discussed its responsibilities to education for global justice and international peace. It has defined the assumptions and understandings (political, religious and educational) that underlie its approaches to these themes. Department goals and student objectives are clearly stated.

NOTE: You may find it helpful to read Activity IA - Explanation of Position.

ACTIVITY IC - INDIVIDUAL TEACHER GOALS

Directions: The numbers on this scale correspond to the paragraphs below which describe various levels at which a teacher can accept responsibility to incorporate concerns of global justice and international peace into the classes he/she teaches. Mark "N" on the scale to indicate how you rate yourself now. Mark "2" on the scale to show how you hope to rate yourself in two years. Mark "5" where you hope to rate in five years.

/	1	2	3	4	/
	Little effort	Some effort	A good deal of effort	A concerted effort	

Positions explained:

1. Little effort: I discuss world peace concerns briefly when students bring up related questions in the course of the class.

2. Some effort: I deal with some peace concerns and global problems in my classes when these questions are current in the daily news.

3. A good deal of effort: I consciously plan objectives and choose materials that deal with nonviolent conflict resolution and constructive approaches to problems of global injustice.

4. A concerted effort: I consciously plan objectives and choose materials that deal with nonviolent conflict resolutions and approaches to problems of global injustice. I have related my goals and objectives to the school philosophy and have identified the assumptions and understandings that underlie my approach to global justice and international peace.

NOTE: You may find it helpful to read Activity IA - Explanation of Positions.

ACTIVITY 2A - SCHOOL STRATEGY

Each step below is a specific milestone on the road to incorporate a fully developed peace studies program into the school.

1. Please check which steps your school has taken or plans to take.

2. Put date completed or to be completed next to these steps.

STEPS	COMPLETED OR TO BE COMPLETED	
_____	_____	1. The school (administration, faculty, parents' representatives, students) is formally committed to improving its peace studies program.
_____	_____	2. A school committee is responsible to plan a program and present it to the school community for approval.
_____	_____	3. The school has engaged the services of a peace studies consultant.
_____	_____	4. The school has written agreed upon guidelines. These were drawn up by a committee made up of representatives from: (circle) - parents faculty administrators school board diocesan office
_____	_____	5. The guidelines have been explained to parents through activities and strategies for this purpose.
_____	_____	6. One faculty member, an administrator, or a small committee is responsible for developing and coordinating the program.
_____	_____	7. The school provides in-service workshops for teachers to assist them in dealing with political and ethical questions of current global justice and international peace concerns.

STEPS	COMPLETED OR TO BE COMPLETED	
_____	_____	8. In-service programs are offered to faculty to enable them to deal thoughtfully with values questions related to global problems and to war.
_____	_____	9. An on-going evaluation process is built into the peace studies program.

ACTIVITY 2B - DEPARTMENTAL STRATEGY

Each step below is a specific milestone on the road to incorporating a fully developed peace studies program into the school.

1. Please check which steps your school has taken or plans to take.
2. Put date completed or to be completed next to these steps.

STEPS	COMPLETED OR TO BE COMPLETED	
_____	_____	1. The department has agreed to improve its efforts in education for global justice and international peace.
_____	_____	2. Regular meetings of the department are devoted to planning the program.
_____	_____	3. The department has engaged the services of a professional peace studies consultant.
_____	_____	4. The department has written agreed upon guidelines for its peace studies program.
_____	_____	5. These guidelines were submitted to school administration for approval.
_____	_____	6. The guidelines have been shared with the rest of the faculty.
_____	_____	7. They have also been explained to interested parents.
_____	_____	8. One faculty member is responsible for coordinating the program in the department.
_____	_____	9. The department (or school) budget provides in-service workshops for teachers (or funds to attend workshops) to assist them in dealing thoughtfully with values questions related to problems of war and concerns of global justice.
_____	_____	10. An on-going evaluation process is built into the program.

ACTIVITY 2C - TEACHER STRATEGY

Each step below is a specific milestone on the road to incorporate a fully developed peace studies program into the school.

1. Please check which steps your school has taken or plans to take.

2. Put date completed or to be completed next to these steps.

STEPS	COMPLETED OR TO BE COMPLETED	
_____	_____	1. I have made a definite decision to include peace and global justice concerns into the classes I teach.
_____	_____	2. I have begun to gather materials and prepare myself by reading and planning for the classes I teach.
_____	_____	3. I have sought the advice of a peace studies professional.
_____	_____	4. I have written out the assumptions and understandings that underlie my approach to war/peace concerns and global justice questions.
_____	_____	5. I have shared these with other teachers.
_____	_____	6. I have shared these with my department head and/or school curriculum director.
_____	_____	7. I have begun a program of study and self-development in education for world peace and global justice.
_____	_____	8. I have determined checkpoints for evaluating my progress in education and in my classroom efforts.

Part B: Understanding Attitudes/Answering Objections

Attitude - A favorable or unfavorable disposition to people, objects and events, and a readiness to respond in a predetermined manner toward these people, objects and events.

Objection - A ground, reason or cause for expressing opposition or disagreement.

Understanding attitudes toward global concerns and answering objections to peace studies proposals are important factors in a peace studies program's chances for success. Some school committees have met with difficulties when they ignored differing points of view. In other schools, problems resulted when peace studies planning sessions focused on arguing issues rather than on examining underlying concerns. Initiating and/or improving peace studies in the school is a complex process which requires enlisting the cooperation of the faculty and the support of parents. Those who would take a leadership role in developing peace studies curricula will encourage such a common effort by examining attitudes and dealing with objections in a reasoned setting.

These attitudes and objections arise out of a range of political judgments and differing perceptions of the role of the Church and educational responsibility. The following pages provide a basis for discussions - brief statements of objections, each followed by the NCEA Peace Studies Program's response. As you read through them, you may want to ask:

> Do most/some/a few people in our school community believe this?
> What are the concerns expressed in the objection? In the response?
> What do we/I believe? Why?

Discussion will prove most useful when there is an attempt to understand the objections and the concerns of both those who voice them and of

the NCEA Peace Studies Program. This activity should pave the way for "Building a Foundation/Writing Guidelines" which is Part III of Planning a Peace Studies Program.

Political Judgments

1. There have always been wars. There will always be wars.

Many look at war (both nuclear and conventional) as a consequence of human nature rather than as one of several methods of settling disputes between nations and peoples. Others believe that ending war is contingent on achieving a world of perfect justice and harmony for which fundamental changes in human souls and psyches is needed. The NCEA Peace Studies Program recognizes that conflict and struggle will always be with us, but that war is a particular way of resolving conflict for which nonviolent alternatives are necessary, understandable and attainable.

2. In a world threatened by the power and intentions of Communist states, education for peace can only help produce war by weakening America's defenses. We should begin to think about ending war when Communism ceases to be a threat to the free world.

A realistic assessment of Communist power and purpose does not ignore the real threat it poses to democratic values and world peace. Neither does it see Communism as a rigid, monolithic, totally evil force. The goal of a sound peace studies program is not to weaken America's defenses but to help students understand problems of political power struggles between nations and the complexity of maintaining national security while examining nonviolent alternatives to war.

3. Racist, imperialist, militarist, corporate America is the enemy of peace. Catholic schools must teach resistance to America's depradations if they are to remain true to the values in the Gospels.

Granted, America has its failings. But America also has its strengths.

Both this objection and the previous one point to a serious error - assigning a single cause to war, whether it be a nation, an event or an idea. There would be war in the world without an America. There would be war without Communist nations. Education must help prepare students to understand and act in our political system and to apply religious values in assessing it. Propagandistic slogans and fashionable political movements must never be the moving force behind a peace studies program. Global problems are real and must be approached soberly and with serious purpose.

4. In many parts of the world, peace means maintaining the status quo, i.e., supporting repressive governments.

Peace defined simply as maintaining order in society can mean the continuation of conditions intolerable to the poor and the powerless. The NCEA Peace Studies Program combines a concern for resolving conflict non-violently through agreed-upon processes with a commitment to work for greater justice. Although recognizing that violence may be used at times as a last resort, the Church warns against its use because violence carries with it its own violations of human rights and dignity and gives no assurance that the change will be for the better or that the professed values will in fact be served by the result.

5. Within the U. S. there is poverty, injustice, violence and racism. We should put our own house in order before telling other nations what to do.

In our interdependent world, no nation can afford the luxury of withdrawing from international affairs "to put its house in order." When the U. S. acts (or when it does not), other nations and peoples are affected. Certainly the U. S. must deal more effectively with its domestic problems, but it cannot ignore its global responsibilities.

The Role of the Church

6. The Church has no clear single teaching in this field. Conflict moral judgments about war (just war, holy war and pacifist positions) are all found in recent Church teachings.

The common denominators of the just war, holy war and pacifist positions current in the Church are the dignity and value of human life and mankind's relationship to an incarnate God. With the exception of pacifism, which rejects all war, each of these moral attitudes sees war as the lesser of two evils, a step which can only be taken with great caution. A peace studies program in a Catholic school should address the questions of whether war is a legitimate way to protect society, or whether it may be engaged in to overcome horrendous evil, or whether war is ever moral. The program should also emphasize the Christian's obligation to do everything possible to refrain from war and the responsibility to "rid the world of the scourge of war."

7. Church practice is often far removed from what the Church teaches. How can we teach our students about the work of the Church for world justice and international peace when there is such a gap between Church pronouncements and the low level of activity in many schools, parishes and dioceses.

Measured by its mission the Church may well be a failure. Compared to almost any other institution it is a precious resource for work to build a peaceful global community. The problem in most dioceses, parishes and schools is a lack of well defined programs. The NCEA Peace Studies Program wishes to begin to close this gap by helping Catholic schools develop peace studies programs based on sound educational, political and religious principles.

8. The Church should minister to the spiritual needs of the people. It has no place in the political arena.

At the core of Catholic teaching is a God who so loved the world as to send His only son to redeem it. The Church has always had a two-fold

purpose: personal sanctification and the betterment of human life. Various eras in the Church's history may have emphasized one of these but the other was always present. It is of utmost importance for Catholic school peace programs to demonstrate an understanding of the role of the Church in human affairs. The World Synod of Bishops put it this way:

> The Church has received from Christ the mission of preaching the Gospel message, which contains a call to man to turn away from sin to the love of the Father, universal brotherhood and a consequent demand for justice in the world. . . . The Church, indeed, is not alone responsible for justice in the world; however, she has a proper and specific responsibility which is identified with her mission of giving witness before the world of the need for love and justice contained in the Gospel message, a witness to be carried out in Church institutions themselves and in the lives of Christians. (Justice in the World)

Educational Responsibility

9. Peace studies programs are based on pacifist or Marxist assumptions. Such programs are neither a contribution to preventing war nor consonant with Church traditions and teachings.

Some peace studies programs current in American schools do operate out of pacifist or Marxist assumptions. These should be studied and assessed along with other approaches to peace. But the important questions for Catholic schools are: What are the key concepts and standards necessary for an educationally sound approach to global concerns and international conflict? Do these find support in Catholic social teaching and the school philosophy?

10. Peace education would be strongly opposed by parents and would, in the long run, be counterproductive to developing Christian community.

In the past, peace studies classes have not always been adequately explained to the school community. Few schools have invited parents to participate in developing guidelines for a responsible peace curriculum.

A well thought out peace studies program, based on sound political, educational and religious foundations and developed through the efforts of representatives of faculty, parents and students will help unite rather than divide the school community.

11. School administrators and teachers are already overburdened and cannot be asked to take on the additional work of preparing a peace studies curriculum.

The task of incorporating peace education in the school will require some time and energy. It will be supported by the conviction that in addition to sound educational and political ideas, Catholic schools can contribute an understanding of Gospel values and religious motivation to efforts for world justice and international peace. The NCEA Peace Studies Program endeavors to help schools meet one of the criteria for success in Catholic education set forth in To Teach As Jesus Did (10):

> The success of the Church's educational mission will also be judged by how well it helps the Catholic community to see the dignity of human life with the vision of Jesus and involve itself in the search for solutions to the pressing problems of society. Christians are obliged to seek justice and peace.

Part C: Building a Foundation/Writing Guidelines

"The Sensible Builder"

If a survey performs no other service, it does provide the occasion for a good deal of questioning on the part of anyone who tries to interpret the results. Two pieces of data from the administration questionnaire of the 1975 national NCEA peace studies survey is the source of one of the questions: (a) 32 percent of the responding schools rated their commitment to peace education a 4 or 5 on a continuum of 1-5, (1 = little or no interest in peace education, 5 = specific peace education plans with defined goals); (b) approximately 17 percent of the schools reported that they have a school plan (A) and guidelines (D).

What comes to mind is the passage in Matthew's Gospel where Jesus tells the story of the sensible builder and the foolish builder. The question: Are peace studies programs in Catholic high schools built on the rock of sound religious, educational and political foundations? Or are they constructed on sand?

One measure of whether the peace program is educationally sound is the context out of which it operates - the educational, political and religious assumptions and understandings that support the program. Often these are not articulated or are not clear. In some schools, the value assumptions in controversial parts of the curriculum are explicit, though never definitely stated. In others, the school seems to function with conflicting sets of values.

Catholic schools seeking to develop sound peace studies programs will identify and make explicit key concepts and educational standards that are

consistent with democratic values and religious principles. Put into guidelines, these will form the "rock" foundation for the school program - giving direction to curriculum planning and setting a standard to measure performance.

For many schools, developing guidelines will involve a transition from:

- unexamined assumptions to deliberate choices
- unrelated issues to a coherent educational perspective
- uncritical positions to problem analysis
- individual courses to interdependent curriculum

because guidelines will require:

- investigating educational, religious and political assumptions and understandings and coming to agreement on sound principles
- developing a context out of which goals and objectives can be designed
- selecting criteria for dealing with controversial issues and conflicting values
- building a common thrust within which cooperative efforts between classes and departments can be realized.

Agreement on the key concepts and standards of a peace studies program provides the framework out of which a unified effort within a school emerges. The following pages suggest a process for developing guidelines that are built on sound religious, educational and political assumptions and understandings.

Building a Foundation/Writing Guidelines

"A Suggested Process with Activities"

1. Define — justice and peace in societal terms
   Activity: See 3A - Defining Justice and Peace in Society

2. Examine — the religious, political and educational assumptions and understandings important in approaching nonviolent conflict resolution between nations and peoples and constructive global systems change.
   Activity: See 3B - Key Concepts and Standards

3. Discuss — areas of disagreement and clarify questions.
   Activity: Make a list of disagreements and questions. Invite a qualified speaker to address these issues. Come to a consensus on these problem areas.

4. State — fundamental beliefs about individuals, community, conflict and change, political authority, democracy, U.S. responsibility, the role of the Church and the educational responsibility of the school.
   Activity: Affirm the list of key concepts and standards from Activity B, modify this list, or develop your own.

5. Measure — how the content of the key concepts and standards fits into the school statement of philosophy.
   Activity: 3C - School Philosophy and Key Concepts and Standards

6. Write — your school guidelines.
   Activity: Use list developed in step 4 above, making changes if necessary.

ACTIVITY 3A - DEFINING JUSTICE AND PEACE IN SOCIETY

As a preliminary to discussion, participants may wish to review two Church documents: Pacem in Terris and Justice in the World. An alternative would be to have a qualified speaker discuss justice and peace as these are treated in key Church documents.

Outline for discussion: Meanings of terms - justice, peace

Distinction of terms - justice - peace
justice - charity
order - harmony

Tensions that exist between efforts for justice and work for peace.

Necessary components of peace in society, of justice in society.

Values supporting efforts to achieve these.

Do you accept these definitions?

Peace - is harmony that results from a just society and peace is order which comes when conflicts between nations and peoples are resolved nonviolently through agreed-upon governmental processes.

Justice - the respect for the dignity and rights of the neighbor in human relationships and interaction, in distribution of scarce resources, and in laws, and systems of law.

ACTIVITY 3B - KEY CONCEPTS AND STANDARDS

Many of the statements in this section are based on Church social teaching as found in the following documents: The Church in the Modern World, Pacem in Terris, The Development of Peoples, Call to Action, Justice in the World and To Teach As Jesus Did. Copies of these documents should be available to participants.

Indicate whether the ideas expressed below are specifically part of the school curriculum and whether they should be specifically part of the curriculum. Scale: A - agree to D - disagree

	Are		Should Be	
	Agree	Disagree	Agree	Disagree
Human rights. The inalienable rights of the individual are to be protected, and, when not yet achieved, pursued.	A_/_/_/_/D		A_/_/_/_D	
Community. Mankind is a unity but expresses itself in diversity of cultures and national groups.	A_/_/_/_/D		A_/_/_/_D	
Public authority. Public authority bears the responsibility to safeguard the rights of the individual and promote the common good.	A_/_/_/_D		A_/_/_/_D	
Democracy. Responsibility for the working of the democratic process rests ultimately with the people.	A_/_/_/_D		A_/_/_/_D	
Law. Law is our greatest hope for nonviolent resolution of conflict within and among societies.	A_/_/_/_D		A_/_/_/_D	
Conscience. The individual has the responsibility to measure requirements of law against moral obligation.	A_/_/_/_D		A_/_/_/_D	
Interdependence. Our world is an interdependent one in which the human family needs to come to an ever increasing understanding of common concerns and goals.	A_/_/_/_D		A_/_/_/_D	

	Are		Should Be	
	Agree	Disagree	Agree	Disagree
Conflict. Conflict is an integral part of human experience. It exists on many levels (intra- and inter-personal, intra- and inter-group, intra- and inter-national). Resolving conflict on each of these levels requires particular kinds of information and processes. Greater inter-dependence may mean more, rather than fewer, conflicts.	A__/__/__/__D		A__/__/__/__D	
World order. Just as the common good within national boundaries depends on order and law, so it is necessary for the peoples of the world to create for themselves an order which corresponds to the modern obligations of an interdependent global society.	A__/__/__/__D		A__/__/__/__D	
Power. Ending war and working for greater justice in the world requires changes in the United States use of power, along with changes in the use of power by other nations and peoples.	A__/__/__/__D		A__/__/__/__D	
Disarmament. Because institutions of the world law do not now exist, and because it is not unlikely that without them the nations will agree to complete, general and inspected disarmament, a nation that would be a leader in world peace must take initiative steps leading to disarmament and world law in order to move nations to join in structuring a disarmed world.	A__/__/__/__D		A__/__/__/__D	
War. War, which can be defined as mass, organized violence, is one means of resolving conflicts between nations and peoples. Human beings have invented war and human beings can find alternatives to war.	A__/__/__/__D		A__/__/__/__D	

	Are		Should Be	
	Agree	Disagree	Agree	Disagree
Moral responsibility. Besides its traditional positions on war (just war, pacifism, holy war), the Church now must deal with the concerns of nuclear war. a dilemma of the just war proponent, and wars of liberation, a modern expression of the holy war.	A_/_/_/_	D	A_/_/_/_	D
"Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population, is a crime against God and man himself." (The Church in the Modern World, 80)				
The United States. The United States, though it falls short of its expressed ideals, is a functioning democracy in which what the individual believes and does has an impact.	A_/_/_/_	D	A_/_/_/_	D
The United States has in its history, its resources, its political and religious traditions, the potential for effective leadership in progress toward ending war and working for greater justice in the world.	A_/_/_/_	D	A_/_/_/_	D
The Church. The Church, as institution, as community, and as servant, must be involved in the concerns of the human family.	A_/_/_/_	D	A_/_/_/_	D
The Church must defend and promote the dignity and fundamental rights of the human person.	A_/_/_/_	D	A_/_/_/_	D
The Church must in no way be confused with the political community, nor bound to any political system or ideology.	A_/_/_/_	D	A_/_/_/_	D
Education. Peace education is the responsibility of the total school community.	A_/_/_/_	D	A_/_/_/_	D
Discussion of controversial political issues belongs in the school, but care must be taken to present these in an educational rather than a propagandistic manner.	A_/_/_/_/	D	A_/_/_/_	D

	Are		Should Be	
	Agree	Disagree	Agree	Disagree
Schools must help develop a world public opinion that demands a war-less world and that supports work to build those structures that will insure peace while at the same time bringing about greater justice.	A__/__/__/__/D		A__/__/__/__D	
Catholic schools are not value-neutral institutions.	A__/__/__/__/D		A__/__/__/__D	
Because the school is part of the Church's educational mission, it must operate within the framework of respect for the dignity of all human life and involve its students in the concern for seeking solutions to the pressing problems of society, among them progress toward an end to war and greater justice among peoples and nations.	A__/__/__/__D		A__/__/__/__D	

ACTIVITY 3C - SCHOOL PHILOSOPHY AND KEY CONCEPTS AND STANDARDS

A Suggested Process

1. List the elements in the school philosophy that are specifically related to global justice and international peace.

2. Next to each of the elements, put the key concept or standard that gives direction for curriculum planning.

Sample - In order to facilitate this process for some schools, the following is offered as a model. The elements in the school philosophy are taken from the NCEA peace studies survey questionnaire to administrators.

Elements in School Philosophy	Key Concepts and Standards
School is located within a world community perspective.	Community Interdependence World Order
Responsibility of the school, as part of the Catholic Church, to educate for greater justice and world peace.	Education Church War Moral Responsibility Disarmament
Dignity and human rights of individual	Human Rights Public Authority Church
Responsibility to civic community and respect for law.	Community Law Public Authority Power Democracy United States
Gospel values supporting world justice and international peace.	War Community Disarmament Human Rights Church
Responsibility of individual Christian to work for justice and peace.	Democracy Education Church War

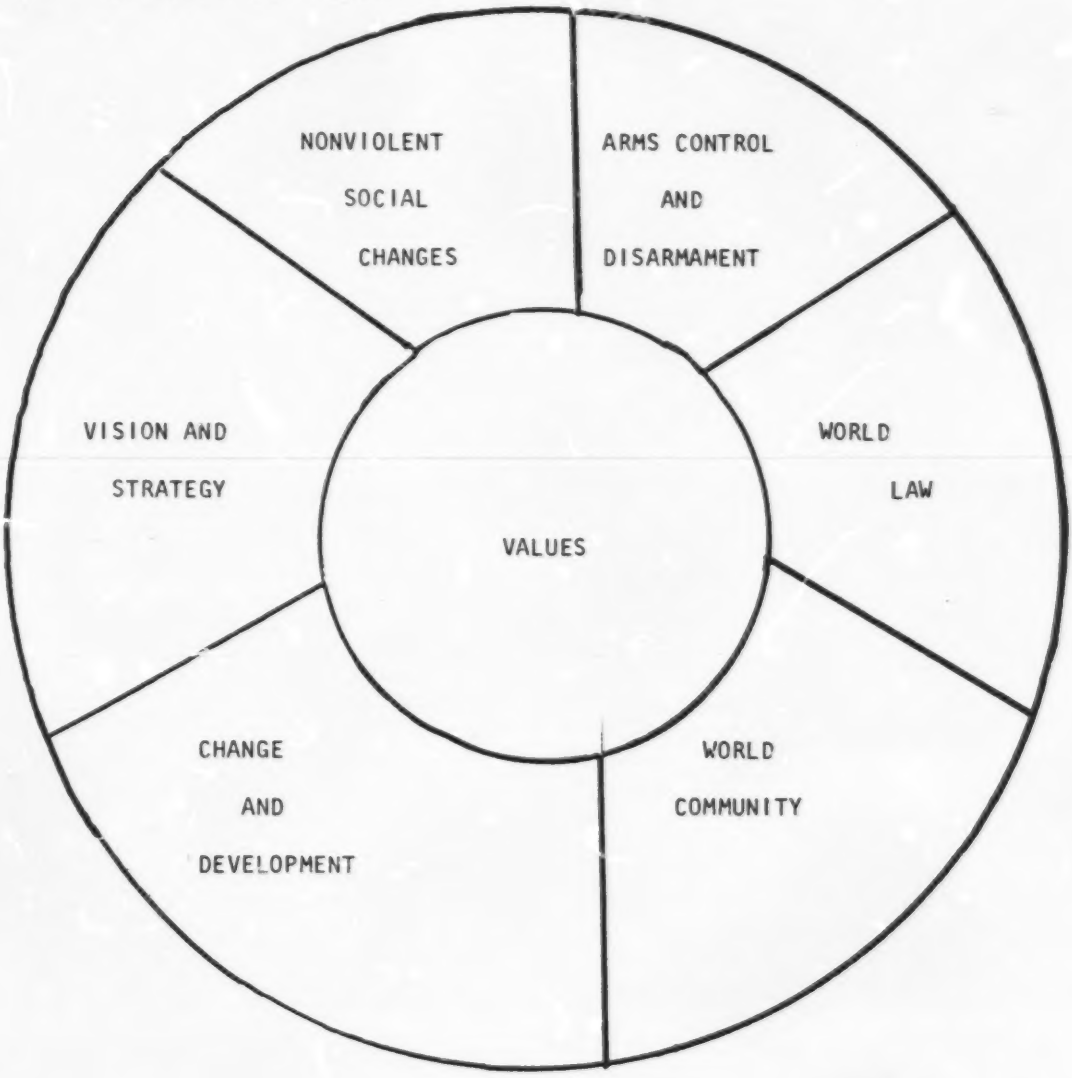
Elements in School Philosophy	Key Concepts and Standards
Concern for nonviolent conflict resolution in the school, local and national communities and in the world.	United States World Order Moral Responsibility Conflict Law Democracy
Development of the peaceful person who will seek alternatives to violence.	War Conflict World Order
Development of harmony within the Christian community	Human Rights Community Conflict Church

Part D: Developing Curriculum/Moving into the Classroom

Having agreed upon guidelines, the problem is to develop a coherent curriculum for global justice and peace based on the assumptions and understandings delineated in the guidelines.

How can the curriculum separate this vast field into manageable parts while still keeping a vision of the whole?

1. A vision of the whole: Identifying essential objectives for global justice and international peace provides a framework within which teachers can deal with specific issues within a global perspective. A possible framework -



Essential Objectives for Global Justice and International Peace[1]

Disarmament: Universal, complete and enforceable disarmament is an essential goal. But disarmament alone could make things worse without law.

World law: A strengthened U.N. and growth toward world law can provide alternative procedures for resolving conflict and achieving justice in world affairs. But there can be no law without a sense of world community to sustain it.

World community: Strengthening a sense of world community is an important contribution to the prevention of war. There can be no law without it. If disarmament and world law are to be based on consent instead of imposed by violence, there must be developed a sense of unity and mutual responsibility among people that reaches beyond national boundaries.

Change and development: But most people do not want law and stability. They want change. They live under conditions of deprivation or exploitation and they want change. In Asia, Africa and Latin America problems of economic, social and political change can come with or without mass violence and totalitarian political systems, but it will come. Work for a peaceful world community must provide channels through which needed change and development can come.

Vision and strategy: Because building a peaceful world requires agreement, ways must be found to change not only our own counterproductive attitudes but also those on other military and economic power centers and in the nations of the Third World. Such action calls for an examination of which attitudes need changing and a realistic assessment of powers and purposes. Both "bad guy" theories and those views of unwarranted optimism that ignore threats to human rights, democratic values and world peace, need to be discarded. Work must emphasize constructive change within our global system and strategies that take into account political realities.

Nonviolence: Since values must be defended and needed change sometimes enforced, those who turn away from mass violence must understand other ways in which conflict may be resolved and constructive changes achieved. Knowledge of nonviolent approaches to conflict is an essential element in building a more just and peaceful world.

Values: Progress on the other six objectives is unlikely without people and nations driven by a sense of requirement to explore them. That sense of requirement comes when people touch those root values which assert the value of the individual, human solidarity and social responsibility. An understanding of why we should turn from war and injustice and an acceptance of responsibility to become involved in bringing about the necessary changes, are key elements in the educational process.

---

[1] Adapted from To End War.

2. Manageable parts: Keeping this framework in mind, the teachers can then translate the guidelines into the classroom. From the series of questions that follow, the teacher can choose those related to his/her subject and ask it of each of the guideline statements.

The Questions

Not every class and every department will have the same input into the peace studies curriculum. The questions below relate mostly to social studies, science, English, religion, and student activities. Other departments may wish to add to this list.

For each guideline statement (see "Building a Foundation/Writing Guidelines," Part C).

What are:
- the political implications
- the social and cultural concerns
- the historical perspectives
- the key economic questions
- the contributions of chemistry and/or physics
- the biological implications
- the media interpretations
- the themes found in literature and art
- the religious values
- the theological basis for involvement
- related student activities

What is:
- the role of the Church
- the Christian's responsibility
- the role of the United States
- the citizen's responsibility

Developing Curriculum/Moving into the Classroom - A Sample of the Process

Moving from the school philosophy to peace studies guidelines to curriculum content to student objectives.

An element in the school philosophy - The school accepts its responsibility . . . for preparing the student adequately for a world in technical and social transition.

A guidelines statement - Our world is an interdependent one in which the human family needs to come to an ever increasing understanding of common concerns and goals.

Curriculum content - What are the political implications? The survival of the human family will depend on cooperative decision making among nations. (One of several responses.)

Class objective - The students will describe the present nation-state system and the networks of international organizations in the world community, recognizing the problems these systems pose in progress toward nonviolent resolution of interenational conflict.

What are the themes found in literature?

Many peoples have dealt with the tragedy of war in their literature and have expressed hope in a time when war will be no more. (One of several responses.)

Class objective - The students will identify the common aspirations and hopes for peace exemplified in classical as well as contemporary world literature.

Evaluating the Peace Studies Program

1. What assumptions and understandings undergird the approach to problems of world peace and constructive changes in international social, economic, and political structures?

2. Are these consistent with democratic ideals and Gospel values?

3. Has the school agreed on a framework within which to deal with questions of international conflict and global systems change?

4. Which are the class objectives in each department?

5. What efforts are being made to integrate and coordinate programs between classes and departments?

6. What percentage of the students have an active interest in global affairs?

Education for peace - . . . must involve the spiritual development of man, the enhancement of his values as an individual, and the preparation of young people to understand the times in which they live.[1]

LORD, MAKE OUR SCHOOL AN INSTRUMENT OF YOUR PEACE IN THE WORLD.

---

[1] Maria Montessori, Education and Peace. Chicago: Henry Regnery Co., 1972, pp. 34-35.

APPENDIX 1 September, 1975

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

A D M I N I S T R A T I O N

School _____ Diocese _____ State _____

Street _____ City _____ Zip _____

Name of person filling out this questionnaire: _____

Position: _____

* * *

1. On a scale of one to five, rate your school's commitment to peace education:
   1 -- little or no interest in peace education
   5 -- specific peace education plans with defined goals

   A. ___ as a school community

   B. ___ Student Activities
   ___ Religion Department
   ___ English Department
   ___ Science Department
   ___ Social Studies Department

2. Does the school have a global justice/peace studies class(es)?

   ___yes ___ Elective?
   ___no ___ Required?

   Please send copies of curriculum materials, units, projects, etc. relative to peace studies in your school.

3. Check which of the following elements are explicitly included in your school's philosophy/statement of purpose:

   ___A. school is located within a world community perspective
   ___B. responsibility of the school, as part of the Catholic Church, to educate for greater justice and world peace
   ___C. dignity and human rights of the individual
   ___D. responsibility to the civic community and respect for law
   ___E. Gospel values supporting world justice and international peace
   ___F. responsibility of individual Christian to work for justice and peace
   ___G. concern for non-violent conflict resolution in the school, local and national communities
   ___H. appreciation of cultural and ethnic differences
   ___I. development of the peaceful person who will seek alternatives to violence
   ___J. development of harmony within the Christian community

(over, please)

4. Which of the following steps have been taken by your school?

___A. In order to help students learn to live in our emerging world community, a school committee has developed a plan for education in world justice and international peace.

___B. A faculty member, or a committee, is responsible for developing and coordinating the program for the school.

___C. The program is based on written agreed-upon guidelines.

___D. Guidelines were drawn up by a committee made up of representatives from:

___faculty ___school board
___students ___diocesan school office
___parents

___E. A professional peace consultant (or organization) helps plan the program.

___F. This school provided for in-service opportunities for teachers to develop their competency in political, ethical and educational questions related to world justice and international peace.

___G. The school has (is developing) a world justice and peace resource center (or unit within the library or resource center).

5. Does the diocesan school office offer assistance in peace education by providing:

resources and materials for teachers?	___yes	___no
in-service opportunities for teachers?	___yes	___no
services of professional peace consultants?	___yes	___no

6. Please add any comments about your school programs and/or this survey.

September 1975

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

S O C I A L S T U D I E S D E P A R T M E N T

SCHOOL_____ DIOCESE_____STATE_____

STREET_____CITY_____ZIP_____

Name of person filling out this questionnaire:_____

Position: _____

This questionnaire was/was not discussed with the social studies faculty.

* * *

1. Please check those concepts listed below for which you have specific objectives in your social studies classes and indicate at what levels (grades 9, 10, 11, 12) these concepts are explored.

___conflict
___power and authority
___development
___pacifism
___justice
___deterrence
___disarmament
___collective security
___nationalism
___sovereignty
___war
___social change
___non-violence
___peace
___interdependence
___functionalism
___patriotism
___other:

2. Please circle those in #1 above that are specifically related in your school program to concerns of world order and non-violent conflict resolution.

3. On a scale of one to five, please indicate the degree to which the following student goals are part of your social studies classes.

1 -- tangentially mentioned in class to 5 -- specific instructional objectives incorporated into class

The students---

___A. distinguish among the following kinds of conflict: intra- and inter-personal, intra- and inter-group, and intra- and international.
___B. demonstrate the ability to challenge or defend the following statement: conflict will always be with us, but men make war and men can take steps to develop alternatives to war as a means of prosecuting international conflict.
___C. analyze the causes of war rejecting single cause theories and recognize the complexity of international conflicts.
___D. describe the present nation-state system and the networks of international organizations in the world community, recognizing the problems these systems pose in progress toward non-violent resolution of international conflict.

(over, please)

___E. approach social problems in a global perspective, recognizing their origin in the present interdependence of peoples and inability of individual nations to deal with such problems independently.
___F. examine the problems of legitimizing an international political authority.
___G. understand the need for and the dangers in a supranational authority as a way to process international conflict without violence.
___H. explain the development and function of world organizations such as the League of Nations, the United Nations and the International Court of Justice. Examine the charters of the latter two organizations and discuss alternative proposals for world organization.
___I. examine present world concerns, such as the world food problem and the exploration and exploitation of the seas, in terms of opportunities they offer to build a better world order.
___J. recognize the legitimacy and importance of any nation's active cooperation in solving world problems and in working for a world order based on human rights and dignity.
___K. acknowledge and support positive action by governments and world organizations to "rid mankind of the scourge of war" and create other means and processes by which conflicts among nations can be conducted.
___L. evaluate the values in our present American political community while seeking to understand those of other societies.
___M. demonstrate the ability to challenge or defend the following statement: a system of laws is our greatest hope for non-violent accomplishment of social change.
___N. analyze the tension between conscientious refusal to obey a law and social responsibility to maintain an ordered society.
___O. bring the alternative perspectives of several different periodicals to bear on specific war/peace issues and world justice concerns.
___P. study a particular peace organization: its leadership, funding, policy program and the moral and political assumptions substantial to its work.
___Q. other:

4. Where you have had a cooperative, inter-departmental project related to a concern listed below, indicate which departments shared in the project:

	Religion	Science	Literature/Humanities
world food problem			
uses of the seas			
energy (oil, solar)			
population			
military power and weapons			
non-violence			
ecology			
other			

5. Please send any copies of curriculum materials you have developed relative to the subject of this questionnaire.

6. Please add any comments about your school program and/or this survey.

September, 1975

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

R E L I G I O N D E P A R T M E N T

School _____ Diocese _____ State_____

Street_____ City_____ Zip_____

Name of person filling out this questionnaire: _____

Position: _____

This questionnaire was/was not discussed with the religion faculty.

* * *

1. On a scale of one to five, please indicate how familiar religion teachers on your staff are with the following documents:

   1 -- little or no familiarity to 5 -- very knowledgeable

   ___Mater et Magistra
   ___The Church in the Modern World
   ___Pacem in Terris
   ___Call to Action
   ___Progress of Peoples
   ___Justice in the World
   ___To Teach As Jesus Did

2. On a scale of one to five, please indicate the degree to which the following student goals are part of your religion classes:

   1 -- tangentially mentioned in class to 5 -- specific instructional objectives cover the subject

   The student---

   ___A. list the basic human rights that belong to every person
   ___B. show where these rights are taught in Scripture and the social doctrine of the Church
   ___C. recognize that many societal problems arise because of rights in conflict with each other
   ___D. analyze solutions to problems of justice and peace within the framework of human dignity and rights
   ___E. discuss the various ways that peace is experienced in the human community as inner tranquility, as harmony and cooperation in society and as order in civic communities
   ___F. define the role of the Church in politics as value giver and as active participant in working for a better society but not as ruler in the secular order
   ___G. state the attitudes toward war and peace as found in Pacem in Terris, The Church in the Modern World and The Progress of Peoples.
   ___H. explain the traditional Catholic positions of war, i.e., the just war, the holy war and pacifism.
   ___I. debate the limits of legitimate defense using humanistic principles, Catholic social teachings and Gospel values in supporting their positions

___J. examine the various ways in which non-violence has been taught and experienced in human society and the political and ethical supports for non-violent conflict resolution

___K. judge if it is ever morally permissible for a person to support and take part in wars and violent revolutions. Judgment should be made rationally and based on clearly articulated values.

___L. recognize the Christian responsibility to work to end war and promote justice among peoples no matter whether one takes a just war, a holy war or a pacifist position

___M. discuss the various ways that justice is experienced in the human community as in the recognition of human dignity and rights in an equitable distribution of the earth's resources, in relationships between individuals and peoples, and in laws and systems of law.

___N. acknowledge the legitimacy of government and laws but at the same time accept resporsibility for conscientious judgment of specific laws.

3. Please check if liturgical or para-liturgical experiences are designed or planned to help students.

___A. incorporate into their lives the teachings of Jesus on the brotherhood of all mankind

___B. appreciate the value of harmony and cooperation in the family and in the community (including local, school, civic and global)

___C. identify themselves as members of a global community

___D. relate the teachings of the Church in regard to world justice and peace to their personal and community responsibilities

4. Where you have had a cooperative, inter-departmental project related to a concern listed below, indicate which departments shared in the project:

	Social Studies	English	Other
conscience and war			
non-violence			
world hunger			
population			
world resources scarcity			
biological warfare			
military power and weapons			
other			

5. Do you have a peace studies class as part of your religion curriculum?
___yes ___no

Please send any copies of curriculum material you have developed relative to the subject of this questionnaire.

6. Please add any comments about your school program and/or this survey.

September, 1975

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

S C I E N C E

SCHOOL_____ DIOCESE_____ STATE_____

STREET_____ CITY_____ ZIP_____

Name of person filling out this questionnaire:_____

Position: _____

* * *

This questionnaire was/was not discussed with the science faculty.

1. Which view of the world and its resources best describes the attitudes of the science department faculty?

___A. Nations rich in wealth and natural resources have a moral responsibility to aid poorer nations.

___B. Because humankind lives precariously on "life raft earth," science may be called upon to help decide who should survive.

___C. Poorer nations should not require that the developed nations restrain technological advances in the uses of natural resources. Such advances will ultimately be enjoyed by all peoples.

___D. The earth and its resources are the common heritage of all humankind and all should share wealth and resources. Hence, the cooperation of all peoples is necessary.

Your comments:

2. On a scale of one to five, indicate if the following international events and world conferences are dealt with in science classes.

1 -- tangentially mentioned in class to 5 -- specific instructional objectives cover the subject

___A. U.N. Conference on the Environment
___B. World Population Conference
___C. Oil shortage and problems of fuels
___D. Strategic Arms Limitation Talks (SALT)
___E. Green Revolution
___F. Limits to Growth: Report of the Club of Rome
___G. Law of the Sea Conference
___H. World Food Conference

(over, please)

3. Where you have had a cooperative, inter-departmental project related to a concern listed below, indicate which departments shared in the project:

	Social Studies	Religion	English	Other
world hunger				
population control				
resources of the seas				
energy crisis				
biological warfare				
nuclear energy				
weather alterations				
other				

4. Please send copies of curriculum materials, units, projects, etc. relative to the subject of this questionnaire.

5. Please add any comments about your school program and/or this survey.

September, 1975

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

ENGLISH DEPARTMENT

SCHOOL_____ DIOCESE_____ STATE_____

STREET_____ CITY_____ ZIP_____

Name of person filling out this questionnaire:_____

Position:_____

This questionnaire was/was not discussed with the English faculty.

* * *

1. In what ways do teachers in your department concern themselves with world justice and international peace? (Please check one or more of the following.:)

___A. incidentally takes care of it as opportunity arises
___B. individuals consciously plan objectives and choose works that deal with these themes
___C. teachers have discussed what the English department can contribute to peace education and will incorporate these themes as they see fit
___D. the English department has discussed its contribution to peace education and has agreed on a plan to incorporate these themes

2. The range of works chosen for literature classes allows the students to develop insights and understandings of other cultures and different value systems.
___yes ___no

3. The following values have been recognized in the United Nations' "Universal Declaration of Human Rights." On a scale of one to five, please indicate the degree to which these values have been incorporated into literature classes.

1 -- tangentially mentioned in class to 5 -- specific instructional objectives cover the subject

___A. All persons are born free and equal in dignity and rights.
___B. Everyone has the right to life, liberty and security of person.
___C. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.
___D. The will of the people is the basis for the authority of government.
___E. Everyone has duties to the community in which alone the free and full development of his personality is possible.
___F. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

4. On a scale of one to five, please indicate the degree to which the following student goals are part of your English classes.

1 -- tangentially mentioned in class to 5 -- specific instructional objectives cover the subject

The students---

___A. identify the common aspirations and hopes for peace exemplified in classical as well as contemporary world literature.
___B. become aware of the transnational nature of many cultural endeavors and suggest ways in which cooperation in these areas may be encouraged.
___C. distinguish the kinds of peace as depicted in various books and literary works, e.g., peace as a sense of personal contentment, as harmony in family and society, and as civic order that allows for the non-violent resolution of conflicts.
___D. analyze the impact of war and/or violence on the individual and the community as portrayed by the central themes of various works.
___E. investigate how the questions of war and violence are treated in specific works of art, i.e., as exciting, necessary, real, unreal, tragic, a human dilemma. . .
___F. examine whether the work(s) portray "expendable" victims of war and violence and identify the underlying values in the portrayal.
___G. discuss the causes and various outcomes of social upheaval as presented in literature.
___H. determine standards for judging violence and war as these are presented in literature. Does the work elicit attitudes which reflect respect for the dignity and the rights of human beings?

5. Do you have a peace studies class(es) as part of your English curriculum?

___yes ___Elective?
___no ___Required?

Please send copies of curriculum materials, units, projects, etc. relative to peace studies.

6. Please add any comments about your school program and/or this survey.

September, 1975

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

STUDENT ACTIVITIES

School_____ Diocese _____ State_____

Street_____ City_____ Zip_____

Name of person filling out this questionnaire:_____

Position: _____

* * *

This questionnaire was/was not discussed with student leaders.

1. For each of the activities listed below, indicate the extent to which students in your school have participated.

   4 -- many 3 -- some 2 -- few 1 -- none

   ___A. assemblies and speakers on war/peace issues and world justice concerns
   ___B. work with approved community groups as part of the school learning experiences
   ___C. participation in programs such as the Model United Nations
   ___D. expressing world concerns in student newspaper
   ___E. participation in political campaigns and issues in the local community
   ___F. study trips to Washington, D. C. or to foreign countries

2. Check the activities

   ___A. Bulletin boards, the newspaper and school announcements call attention to special international events and days of celebration; for example, U.N. Day and Human Rights Day.

   ___B. School counselors aid students interested in careers related to peace and world affairs.

   ___C. The school has a teacher/student resource center focusing on international concerns and questions of conflict, war and peace.

   ___D. The school library/resource center keeps an up-to-date selection of materials related to international concerns and peace.

(over, please)

3. Check which of the following organizations have served as resource agencies for the school or for school projects.

___American Association for University Women
___American Freedom from Hunger Foundation
___American Friends Service Committee
___Bread for the World
___Center of Concern
___Center for War/Peace Studies
___Fellowship of Reconciliation
___Foreign Policy Association
___Institute for World Order
___League of Women Voters
___National Council for the Social Studies
___Overseas Development Council
___National Education Association
___National Catholic Educational Association
___United Nations Association
___United States Catholic Conference Division of Justice & Peace
___World Affairs Council
___World Federalists, USA
___World Without War Council
___Others (please list)

4. Please send any student activities materials you have developed relative to world justice and peace concerns.

5. Please add any comments about your school program and/or this survey.

APPENDIX 2

WEST COAST SURVEY: SCHOOLS THAT RESPONDED

	Administration	Students	English	Science	Social Studies	Religion
California						
Fresno Diocese						
San Joaquin Memorial, Fresno		X				
Monterey Diocese						
Notre Dame, Salinas					X	X
Los Angeles Archdiocese						
Alverno High, Sierra Madre	X	X	X	X	X	X
Bishop Montgomery, Torrance	X	X	X	X	X	X
Cantwell, Montebello	X	X	X	X	X	X
Crespi Carmelite, Encino	X	X	X	X	X	X
Holy Family, Glendale	X	X	X	X	X	X
Immaculate Heart, Los Angeles			X	X		
La Reina, Thousand Oaks	X	X	X	X	X	X
La Salle, Pasadena	X	X	X		X	X
Louisville, Woodland Hills	X		X	X	X	X
Marywood, Orange	X				X	
Mater Dei, Santa Ana	X	X	X	X		
Mayfield, Pasadena	X		X	X	X	X
Pater Noster, Los Angeles	X	X	X	X	X	X
Pius X, Downey	X	X	X	X	X	X
Ramona Convent, Alhambra	X	X	X	X	X	X
Regina Caeli, Compton	X	X		X	X	X
Sacred Heart of Mary, Montebello	X		X		X	X
St. Andrew, Pasadena	X		X	X	X	X
St. Anthony, Long Beach	X	X		X	X	X
St. Bonaventure, Ventura	X		X	X	X	
St. Francis, La Canada	X		X			X
St. Joseph, Lakewood	X	X				X
St. Monica, Santa Monica	X	X	X	X	X	
St. Vincent, Montebello	X	X	X	X	X	X
Santa Clara, Oxnard	X	X	X	X	X	X
Villanova Prep., Ojai	X	X	X		X	
Oakland Diocese						
Bishop O'Dowd, Oakland	X	X			X	X
Carondelet, Concord	X	X	X	X	X	X
Presentation, Berkeley	X	X	X	X		X
St. Joseph, Alameda	X	X	X		X	X

	Administration	Students	English	Science	Social Studies	Religion
Sacramento Diocese						
Jesuit, Sacramento	X					
Loretto, Sacramento	X	X	X	X	X	X
Christian Brothers, Sacramento	X	X	X	X	X	X
St. Francis, Sacramento	X	X	X	X	X	X
St. Patrick, Vallejo	X	X	X	X	X	X
San Diego Diocese						
St. Augustine, San Diego	X	X	X	X	X	
Notre Dame, Riverside	X	X	X	X	X	X
Rosary, San Diego	X	X	X	X	X	X
San Francisco Archdiocese						
Cathedral, San Francisco	X		X		X	X
Immaculate Conception, San Francisco	X	X	X	X	X	X
Mercy, Burlingame	X	X	X	X	X	X
Mercy, San Francisco	X	X	X	X	X	X
Notre Dame, Belmont	X	X	X	X	X	X
Notre Dame, San Francisco	X	X	X	X	X	X
Notre Dame, San Jose	X		X	X	X	X
Presentation, San Francisco	X	X	X		X	X
Riordan, San Francisco	X	X	X	X		X
St. John, Ursuline, San Francisco	X	X	X	X	X	
St. Paul, San Francisco	X	X	X			X
St. Rose Academy, San Francisco	X	X	X	X	X	X
San Domenico, San Anselmo	X	X		X	X	X
University Mount, San Francisco	X		X	X	X	X
Santa Rosa Diocese						
Cardinal Newman, Santa Rosa	X	X	X	X	X	X
Oregon						
Portland Archdiocese						
Academy of the Sacred Heart, Salem	X	X	X	X	X	X
Marist, Eugene	X	X	X	X	X	

	Administration	Students	English	Science	Social Studies	Religion
Washington						
Seattle Archdiocese						
Blanchet, Seattle	X	X	X	X	X	X
Kennedy, Seattle					X	
St. Placid, Olympia	X	X	X		X	X
Yakima Diocese						
Carroll, Yakima	X	X	X	X	X	

APPENDIX 3

NCEA Peace Studies Program - West Coast Advisory Group

Rita Bucher
Parent-Teacher Group
Oakland Diocese

Alan D. Calvin, Ph.D.
Dean of School of Education
U. of San Francisco

Rev. Patrick Clark
Supt. of Schools
Seattle Archdiocese

Sr. Barbara Collier, SNJM
Director of Education
Sisters of the Holy Names, Oregon

Rev. Arthur Dernback
Supt. of Schools
Portland Archdiocese

Sr. Nadine Donnelly, OP
Educational Television Center
San Francisco Archdiocese

Sr. Harriet Dow, OSF
Educational Consultant
Archdiocese of San Francisco

Sr. Stella Enright, DMJ
Conference of Religious Directors
of Education, Western Region

Bro. Cassian Frye, FSC
Director of Education
Christian Brothers

Sr. Marie Jeanne Gaillac, CSJ
Bicentennial Program
San Francisco Archdiocese

Sr. Leonard Gaskell, CSJ
University High School
San Diego

Sr. Gerarda Marie Joubert
Vice Principal, St. Monica High

Rev. Brian T. Joyce
Chancellor
Oakland Diocese

Boris Kastel
Bishop O'Dowd High School
Oakland

Rev. James Keefe
Loyola-Marymount U.

Martin Langan
St. Mary High School
Stockton Diocese

Sr. Marian McCarthy, OP
Asst. Supt. of Schools
Spokane Diocese

Sr. Rosemary Muckerman, SSND
Secondary School Consultant
Los Angeles Archdiocese

Rev. Max Oliva, SJ
Dir. of Social Ministries
California Province, Society of Jesus

Rev. Msgr. Michael O'Neill
Supt. of Schools
Spokane Diocese

Rev. Joseph Powers
Dean of the School of Arts & Sciences
University of Portland

Sr. Diane Reese, SND
Justice & Peace Coordinator
Notre Dame High Schools

Sr. Kathleen Ross, SNJM
Academic Vice President
Fort Wright College, Spokane

Sr. Mary Taylor, SNJM
Asst. Supt. of Schools
Seattle Archdiocese

Kay Weaver
Curriculum Director
St. Mary High School
Portland, Oregon

Special Advisors

Norma Anderson
Dir., World Without War Council
Portland, Oregon

Betty Cole
School Program, American Friends
Service Committee
Pasadena, California

Robert Freeman
Dir., Center for War/Peace Studies
Oakland/Berkeley, California

As of December 5, 1975

APPENDIX 4

Can the NCEA Peace Studies Program Help You?

I am interested in:

___a presentation to our faculty
___a planning session with the NCEA peace consultant
___a consultation regarding our school's response to the NCEA peace studies survey
___faculty workshop(s)
___peace education training labs
___summer workshops for teachers
___summer internship with NCEA Peace Studies Program

Please send me:

___Peace is a Process: A Monthly Newsletter (no charge)
___Peace Education: Evaluating Textbooks (free)
___The Law of the Sea: A Resource Kit for Teachers (70¢)
___Who Owns the Seas: A Unit for High School ($1.25)
___The Woman: Partner in Building a Better World (a resource kit) (75¢)
___Development and Peace: A Resource Kit for Teachers ($2.00)
___War, Peace and the Christian: High School CCD Unit ($2.00)
___Conflict in International Affairs by Robert Pickus (25¢)
___Some Perspectives on Global Development: Definitions (25¢)
___Glossary - For a New Economic Order (25¢)
___Peace studies survey questionnaires (25¢ a set)

Note: Prices include third class postage

Return to: NCEA Peace Studies Program
World Without War Council
1730 Grove Street
Berkeley, California 94709

Name_____School_____

Street_____City_____State_____Zip_____

$ ____enclosed ___Please bill me

APPENDIX 5

IMMACULATE HIGH SCHOOL AT CATHEDRAL
803 Terry Avenue
Seattle, Washington 98104

Immaculate High School is a Catholic Archdiocesan, four year, high school for girls, located in the heart of Seattle, with easy access to downtown.

The student body presently numbers 130. The students come from a variety of ethnic and socio-economic backgrounds, the majority of whom live within the central district.

The school philosophy emphasizes respect and value for each individual. In line with this emphasis, the academic year is divided into a four quarter system of courses and independent studies. A non-traditional credit, no-credit method of evaluating is used in addition to the traditional grading (if so desired by the students). The academic program is basically college preparatory with most of the graduates going on to college.

Peace education has been the primary thrust of the school year 1975-76. On the following pages are listed the guidelines for the program, how they have attempted to make these guidelines live in the curriculum and activities of the school, inservice for the staff and a bibliography.

Peace Education: What and Why

A concern for justice necessarily means a concern for peace. What is more unjust than violence or war? One of the two (peace or justice) is meaningless without the other. The means used shape the end result.

Peace education is not simply education for pacifism. Peace education emphasizes ending violence and war by developing nonviolent alternatives to dealing with conflict. . . a goal about which pacifists and nonpacifists can agree. Peace education is development education, that is, coming to grips with ethnic diversity and cultural pluralism in an increasingly interdependent world, with the notion of global society, with the perception of the world system as a whole and the dynamic relationship of the parts to the whole.

Peace education involves the whole curriculum (not just religion classes or social studies classes) - if peace education of Christian values are taught only in some classes, why have Catholic schools? It includes concern with peace in the local, national, and international communities as well as peace within one's self and interpersonal peace. Inner and interpersonal peace have traditionally been concerns (stated at least) of Catholic educators.

But Christian Gospel values have relevance in these wider social spheres, as well. Pope John XXIII, the Second Vatican Council and Pope Paul VI have made this clear again and again. They have appealed to Catholic educators to put this wider view of the relevance of Christian teachings into action.

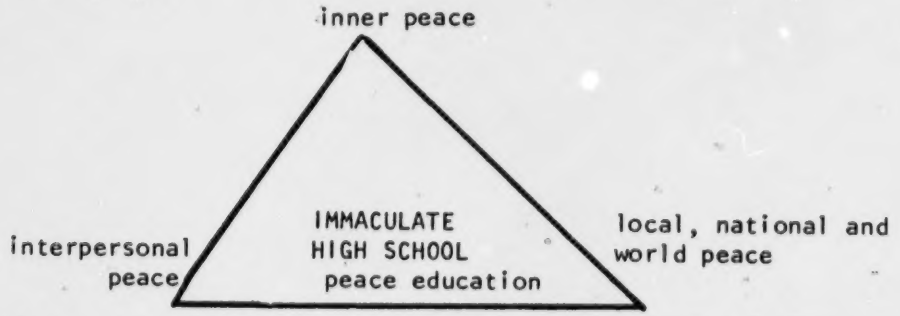
Peace education means concern with more than just the U.S. military. It must deal with militarism in all nations and treat the arms race as a multi-national problem.

The virtue of peace has its roots deep in Christian beliefs, history and values. In recent times Pope John XXIII, Vatican II, Pope Paul VI, the U.S. bishops, and the National Catholic Educational Association have been calling upon the Christian community to direct itself to world peace.

In our society, people are taught, especially by means of the media, attitudes and skills which support and foster quarrels, violence, and war. The opposite must be taught. Hope for an end to war and violence depends on the development of skills and techniques which replace violence in the resolution of conflict. It depends on people being clear-headed enough to recognize the incompatability between Christianity and violence. These things will not necessarily be taught unless a purposeful effort is made to see that they are.

If Christian educators do not lead in this field, who will? Christian educators are uniquely qualified to do a job which simply must be done.

To be at peace within one's self is essential to a peaceful and meaningful relationship with others. Valuing of one's self enables a person to truly value others.



"Since the Gospel spirit is one of peace, brotherhood, love, patience and respect for others, a school rooted in these principles ought to explore ways to deepen its students' concern for and skill in peacemaking and the achievement of justice." (To Teach As Jesus Did)

Immaculate High School's Peace Education program was developed in response to this challenge - a challenge to put the Church's growing sense of the Gospel's social mission into action. Our program has three facets - peace with ourselves, peace between people, and peace in local, national and world communities.

Peace Education Guidelines

The peace education curriculum program at Immaculate High School should:

1. recognize and affirm the value of human life
2. develop a strong sense of self-worth and respect for the individual person
3. study the commonalities of the human experience
4. develop a strong sense of community and spirit of cooperation locally, nationally, and internationally
5. study various cultures
6. respect cultural differences and be sensitive to cultural nuances
7. recognize and teach that there is conflict and always will be, but that conflict is most constructively resolved through nonviolent means
8. recognize that conflict can be personal, interpersonal, between groups and between nations
9. teach methods of conflict resolution and peace education with a Christian context based on Gospel values
10. challenge learners to examine the causes of conflict from all sides of the dispute and to develop strategies for nonviolent resolutions of conflict
11. recognize each student's varying stages of development
12. teach about major political, economic, social systems and affirm the democratic process
13. recognize the fact and implication of military power organized in this and other countries
14. recognize people are members of a global community which must live in harmony with the earth for basic physical needs and that allocation of resources must be handled internationally
15. appreciate the emotional content of all ideas and encourage specific behaviors which implement understanding, tolerance, compromise, conciliation, etc.

Highlights

Spring of 1975 - A committee composed of parents, students, and faculty began drafting a set of peace education guidelines. The group, headed by Neva Luke, chairman of the social studies department, met monthly March through June.

In April a student, Marcia Tate, and Neva Luke attended a workshop at Lake Wilderness on world hunger sponsored by the University of Washington Conflict Studies Committee and the World Without War Council.

Bill Rose, former director of the World Without War Council, and Kathleen Leahy, SNJM, former principal of Immaculate, both played very important roles in developing the program and getting it underway.

August 25 through 29 - Profiting from Neva Luke's workshop in Berkeley with Sister Garvey, the faculty attended a week of in-service training. It was decided that the thrust for the year would be peace education. A consensus was reached on fifteen peace education guidelines.

Bill Rose conducted a day-long workshop on peace education.

Marilyn Nelson and Sheila Fields, social workers from the ARK, a half-way house for girls, conducted a workshop on nonviolent resolution of interpersonal conflicts.

Kay Burton, SNJM, presented something of what she learned about "teaching for justice" as a result of her six-month visit to several inner-city schools in the Midwest last year.

A JOINT ACTION workshop, dealing with education and justice was introduced to the faculty. A decision was made to take part in it.

September - Classes began. Social studies teachers used revised course outlines directed more at peace education themes. All faculty members resolved to address those themes in regular course work and through their involvement in extra-curricular activities. "Introduction to World Studies," "Social Psychology," "Asian Studies," and various religion classes were particularly relevant to peace education.

Weekly in-service sessions for faculty focused on peace education began.

October - A faculty survey indicated interest focused on nonviolent conflict resolution and a desire to begin developing strategy.

November - Second term classes included "War and Peace," Herman Hesse (attention given to his opposition to the Second World War), and "Education for Justice."

November 5 - An all-school assembly watched "Bread for the World," a filmstrip on world hunger. Ben Pfeiffer, a peace intern at the World Without War Council, introduced it sharing some of his experiences in Latin America. Pat Sursley discussed Christian responsibility to aid the

world's hungry and invited particularly interested students to a conference on world hunger.

November 20 and 21 - Sister Mariana's religion classes listened to Ben Pfeiffer talk about nonviolent conflict resolution and disarmament.

November 21 - The student body attended a special assembly on the problem of stealing at Immaculate. A free-wheeling, fast-moving "rap session" with students and faculty was conducted by a student, Mary Peterson. The importance of respect for persons and a sense of community at Immaculate were emphasized. Participants dealt with the problem in a constructive rather than in an authoritarian and punitive manner.

By the end of November dozens of students had taken action on a justice issue involving Yvonne Wanrow, a Native American Indian who many felt had been unjustly sentenced to 25 years in prison for killing a man who was in the act of attacking her child.

December 2 - John McCoy visits a "War and Peace" class and writes an article in the U. of W. Daily about Peace Education at Immaculate.

December 10 - Ben Pfeiffer visits Sister Mariana's religion classes to discuss individuals' responsibility to work for peace on an international level.

December 10 - Peace Education Planning Committee meets with Carol McLaughlin from Seattle University's Psychology Department; Shirley Smith and Loretta Mapanao from Seattle School's Multi-Ethnic Heritage Program, and Sharlene Cole from the Brotherhood, a crisis intervention, counseling center.

December 17 - An all-school Peace Education Assembly is held. Sister Kay and Neva Luke described the development and philosophy of the program. The 15 peace education guidelines are presented with a slide show prepared by students Theresa Dunne, Maria Stockard, Kathe Peterson, faculty and Ben Pfeiffer. A questionnaire is given asking "What should Peace Education at Immaculate include"? What students like best about their school and what about the school they would like to change were questions also included in the questionnaire.

January 8 - The film, "Hiroshima-Nagasaki 1945," is shown and discussed in Neva Luke's, "War and Peace" classes and in some history classes.

January 14 - Carol McLaughlin and Shirley Smith meet with the Peace Education planning committee. Carol distinguishes three facets of Peace Education and offers to contribute to work on inter-personal peace.

January 21 - Students and faculty begin meeting regularly to plan a Peace Education presentation for the Joint Action Workshop to be held in Portland.

January 28 - One of Neva Luke's "War and Peace" classes puts on an assembly concerning nuclear weapons and the need for disarmament.

February - Sister Kay's classes begin discussing Peace Education in detail.

February 17 - Ben Pfeiffer videotapes class discussion of peace education guidelines in Sister Kay's class.

February 23 - 46 students and 3 faculty members go to Olympia to visit the legislature and to sit in on a hearing for Yvonne Wanrow, continuing the action-oriented interest in her case.

February 27-29 - Students and faculty present peace education of IHS at NAWR conference in Portland.

March - Teachers and students present their presentation to various schools in the Seattle area.

March 7-13 - 3 students and Miss Luke attended Close-Up in Washington, D.C.

March 17 - Michael McKnight presents all-day workshop to student body on "Self-Esteem."

Faculty In-Service Sessions

During the week of faculty orientation, it was decided that weekly in-service sessions would be devoted to various topics on the peace education theme. The following are notes taken by Neva Luke and Ben Pfeiffer from materials distributed by the resource people.

September 8 - Behavior as a reflection of Self-Concept - Dolores Armstrong, SNJM, Ph.D., counselor at Immaculate.

September 15 - Theology and Peace: Three definitions of peace, Christian pacifism - Sister Kathleen Smith, SNJM, a Christian pacifist from Spokane who works actively with the Fellowship of Reconciliation (F.O.R.)

September 22 - School resources, access to films, etc. - Georgia Yianakulis, SNJM, librarian and teacher at Immaculate. Discussion of Joint Action Workshop planning session to be held at IHS September 27.

September 29 - Ethnic identity; experience as a Ukrainian and The Developing Countries; experience as a Peace Corp worker in Southeast Asia - Irene Hrab, teacher at Immaculate.

October 6 - Ecosystems and cycles; limits imposed by ecosystems; population dynamics - Beverly Dunne, SP, teacher at Immaculate and O'Dea.

October 13 - A retreat afternoon and evening with Mass and dinner, many presentations on peace and justice were held at St. Joseph's Rectory basement. Rev. J. Patrick Hurley, SJ and Rev. Richard Lesnick, religion teacher at Immaculate and O'Dea assisted. Dom Helder Camara's, "The Desert is Fertile," and the film, "Guns or Butter," together with Father Hurley's

account of his experiences with the poor of South America enriched the day.

October 20 - Discipline and educational philosophy - Sister Kay Burton, SNJM, teacher at Immaculate.

November 10 - Gandhian philosophy of conflict - Ben Pfeiffer, peace intern with the World Without War Council. Discussion about possible participation by the peace education group at the Joint Action workshop in Portland.

November 17 - Basic Human Values; measuring the impact of peace education with the California Personality Inventory - Dolores Armstrong, SNJM

November 24 - Role playing as a tool to analyze conflict situations - Mary Rita Rohde, SNJM, Principal at Immaculate.

December 1 - Role playing experience - Mary Rita Rohde, SNJM

December 15 - Steve Boyd, director of the World Without War Council, discusses the history of the Council and some of the "distinctive elements" of the Council's approach to work for an end to war.

January 5 - Sister Georgia shared her experiences at a Developmental and Renewal Workshop when she attended sessions on improving the climate in multi-cultural schools and on futurism and education.

January 12 - Michael McKnight from United Pacific Institute talked about inner peace - the power of expectations we have of ourselves, ways to increase self-esteem, etc.

January 19 - Ben Pfeiffer distributed and followed with a discussion on an article describing Three Facets of Peace Education.

January 26 - The faculty divided into groups to discuss and plan ways to be more hospitable to guests, speakers, parents and students visiting the school.

February 2 - Plans for the Joint Action Workshop. Ben Pfeiffer reminded the faculty of the availability of "Peace is a Process," a National Catholic Educational Association Peace Studies newsletter.

February 9 - Peace Education Planning Committee meet to plan future in-service sessions.

March - Carol McLaughlin of Seattle U. presents assertiveness and conflict training with the faculty.

List of Curriculum Materials and Sources on War/Peace

National Catholic Educational Association (NCEA) Peace Studies Program. Sister Helen Garvey, SNJM, NCEA West Coast Peace Consultant. c/o World Without War Council, 1730 Grove Street, Berkeley, California 94709

- Education for International Peace: A Guide for Planning and Developing
- Peace Education Programs in Catholic Secondary Schools, Sr. Helen Garvey, $1
- Peace Studies: A Report on Catholic High Schools, NCEA, 1973, $1.75.
- Newsletter: Peace is a Process, monthly, free.
- Conferences: This summer in Portland - write Sr. Helen Garvey for information
- Curricular information

World Without War Council. The Council has published a number of books in war/peace field. It also has much information on many global issues, and is very helpful to groups and individuals.

The following are available through the council.

- War/Peace Film Guide, Lucy Dougall, $1.50.
- To End War, Robert Pickus (out of print, revised edition to be published soon)
- Surviving to 3000; an Introduction to the Study of Lethal Conflict, Roy Prosterman, $5.95.
- Teaching Kits with these titles ($1.50 plus postage)
  War and Peace; World Hunger; Who Owns the Seas? Woman

United Nations Association. 1405 Fifth Avenue, Seattle, Washington 98104; Oregon Bank Building, Portland, Oregon

American Friends Service Committee. 814 N.E. 40th, Seattle, Washington 98105; 4312 S.E. Stark Street, Portland, Oregon 97215

--curricular information; films; filmstrips

The Christophers. 12 East 48th Street, New York, New York 10017

--information, pamphlets on war/peace studies and global issues

Center for Global Perspectives. 218 E. 18th Street, New York, New York 10003; or Hotel Claremont Office Park, Suite 235, Berkeley, California 94705

--publishes useful materials, supports projects in war/peace studies
--Curriculum Materials on War, Peace, Conflict and Change, an annotated bibliography, 1972
--Intercom, a periodical intended as a resource guide for teachers and community program leaders. Each issue contains an overview of one specific topic, plus a relevant bioliography and a listing of related organizations.

Thomas Crowell Company. 201 Park Avenue, South, New York, New York 10003. This company produces books, pamphlets and projects:
--International Education for Spaceship Earth, David King, $2.50
--Teaching About War and War Prevention, William A. Nesbitt, $2.50

ERIC documents reproduction service. P.O. Drawer O, Bethesda, Maryland 20014.

AEP public issues series. Obtained from Xerox Education Publications, Columbus, Ohio 43216.

Amherst series. Obtained from Addison-Wesley Co., 2725 Sand Hill Road, Menlo Park, California 94025.

Bread for the World. 235 East 49th Street, New York, New York 10017. c/o Sister Marilyn Meade, Our Lady of the Lake School, 3520 - 90th Street, N.E., Seattle, Washington 98115. Filmstrip on food crisis.

The Bulletin of the Atomic Scientists. Circulation Department, 1020-24 East 58th Street, Chicago, Illinois 60637.